Zions Herald

THE INDEPENDENT METHODIST WEEKLY

DEC 18 1942

DECEMBER 16 1942

Sichel **Madonna and Child**

CHRISTMAS NUMBER

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THE DIARY OF A DRAFTEE

5. Personalities and Problems

PVT. LEONARD LESOURD

Miami Beach, Florida
July 18, 1942

Dear Folks:

I've just finished sending off a telegram to you, and am now waiting here at the hotel to be shipped out (all those on shipping list are restricted to quarters). I'm going to some radio mechanics school, probably Illinois or South Dakota. Our particular squadron is being shipped out in a fairly steady trickle. When I go I'll leave all my close friends (there are about ten with whom I get along particularly well). That's the way it is in the Army—you make friends; say good-by; meet a new bunch; make new friends.

Before I forget them, I'll describe various personalities. First, my roommate, Chet, (he shipped out last week), was quite interesting. In his thirties and a bachelor, he was simplicity itself. He never got mad at anything or anybody; instead, he used a crude phrase to put in their place things or people that displeased him. Completely stolid, little schooling, limited vocabulary, homely-looking, pleasantly indifferent, trustful, honest, and generous, sum him up. I liked him a lot.

Bob is quite the erratic, moody type. Sometimes he is all smiles and exudes sociability all over. At other times he is despondent and hibernates. All of us are self-centered, Bob perhaps a little more than most. He's inclined to form quick judgments of people. We got along well when he was feeling good; when he was moody, I stayed clear.

Ed is another type, one who can by his smile win friends on the spot. Unlike Bob and like Chet, he has had little education. He is by far the most infectious person I've met in some time—the typical "good egg." His ambition is to be a gunner in a plane.

Woodrow Wilson Sayre (grandson of the World War I President) is another interesting fellow. A tall redhead, with a face densely populated with freckles, he is also very personable. Tends to ignore (not snub) the more uneducated elements (he's an M. A. from Harvard), but is far from being a snob. As he put it once, he likes to talk with someone once in a while who "uses a few 25-cent words." He's a rarity in that he never swears; also is a very good bridge-player, another rarity in the Army.

Several other friends of mine are equally interesting, but not greatly different. As in every bunch, there are weasel-faced, rat-eyed men who lead sneaky lives; then there are a lot of loud-mouths who toot their own horn. We also have quiet, vapid-looking individuals who could vanish into thin air and no one would know the difference (except the CQ at roll call).

Before I close, I want to ease to you a little of what has been occupying my thoughts recently. Don't get excited, because it is still in the incubator stage in my brain, but the more I think about it, the more aviation (the flying angle) appeals to me. First of all, I doubt if they would accept me because of my back; secondly, I wouldn't apply, at the earliest, until my 20-week radio course is over; thirdly, I may try to go to officers' training instead.

Here's the way I figure it. If I were to become an aviation cadet, the equipment would be the best, the training unexcelled, the risk (always overestimated) would not be much greater than in the infantry. I would have a wonderful training in the field that is all important during the war and will be so always thereafter. As it is, I may go through the war set off in some corner or office, with no chance to broaden myself. Don't get the idea that someone has been shooting us a lot of propaganda; that isn't necessary. It is taken for granted that all Air Corps personnel want first to be fliers.

Since there is nothing important for me to do for a while, I might as well continue with a few more of my reactions to Army life. Perhaps you would be interested in these three elements: (1) drinking, (2) swearing, (3) sex immorality.

One might expect that the drinking factor at a post such as Miami Beach would be a considerable problem. There are beer parlors and nite clubs within a block of every hotel on the Beach. Furthermore, the Army has imposed no restrictions on soldiers whatsoever. In the face of all this, the problem is almost negligible. The first day we arrived, we were given a little talk about drinking. We were told that the Army didn't care how much a soldier drank, or how often. If, however, he passed out like a light on a drill field in the broiling sun the next day, little sympathy would be wasted on him. One such experience invariably worked a permanent cure. Even on Saturday night the soldiers go at it lightly.

The exception to all this is the permanent party men who have no drilling and may, therefore, imbibe freely. While on guard duty one night I had to handle three of them—two were sergeants, one a corporal. I had no trouble, however. We have only clubs while on guard duty, but can use them any way we see fit if a necessity arises.

Looking at it from a stuffy civilian's viewpoint, swearing is the vice used to the greatest excess. In fact, it becomes almost a language in itself. Two or three choice and obscene words are used to describe everything and everybody. There are some attempts to stifle it, but these efforts are half-hearted, as if the officers were convinced of the futility of it all. Conditions in any army produce griping, and griping produces swearing. It's about as easy to teach soldiers to stop swearing as it is to teach them to stop eating.

At the same time that they gave us a lecture on drinking, they included one on personal hygiene. This embraced disease preventives, which brings me to the sex immorality element here at the Beach. The Army takes this attitude toward it all. Where there are large units of men, there are many who will seek out the prostitutes. Lectures and movies to curb this are given, but those do not solve the problem. Therefore, prophylaxis stations are set up throughout the post. Every man who has had contact must report there for treatment. If he doesn't and contracts a disease, he loses all pay during the weeks or months he is under medical care, and furthermore, must make up all lost time after the war.

Miami Beach has been thoroughly cleaned of all red-light districts, so the problem is quite minor here. After a hard day on the drill field from 7.30 to 11 in the morning and 1 to 4 in the afternoon, the soldiers are usually too tired to go out chasing after women at night. With few exceptions, the soldiers in my squadron have been satisfied to swim, to go to the movies, to play cards, or to go to the USO in the evening. It even takes too much effort to try to find a date.

Glad to get your letters.

Love,

LEN.

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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God Prepares for Christmas

FRANK W. CLELLAND

The heart of the Christian gospel is: "For God so loved ıe world, that he gave his only begotten Son, that whoɔever believeth on him should not perish, but have eter-al life." This is also the message of Christmas, for God ıought of Christmas first. But did God go shopping for ıresents, toys, greeting cards, trees covered with tinsel and ghts? Did God have to struggle through the crowds ntranced by the gaudy and pagan display of bargains in ıerchandise offered by the shopkeepers? Did God, in act, get His ideas for Christmas from old St. Nicholas? Vhence came *our* Christmas?

Out of the Judean Hills
Came the Star, the Manger, the Angels, the Child.
Out of the Forests of the Pagan Northland
Came the Yule-log, the Mistletoe, the Holly, the Tree.
Out of Asia and Russia and Holland
Came St. Nicholas with his wallet of Gold.
Out of merrie old England
Came the Pudding, the Games, the Carols.
Out of the Heart of Humanity
Came the Impulse to Hospitality and Good Will.
Out of the Heart of God came All.
(Albert E. Bailey.)

Why, then, did God think of Christmas first? Because He "so loved the world." God wanted His children, each ınd every one, to know Him, to love Him, and to obey Him. God is Love, so He thought of Christmas. And Love incarnate in human experience is Mother and Babe. God Himself enters the human race through the *act* and *process* of parental love. Deity itself is incarnated in nother love. How little we see and comprehend of all hat lieth in a baby's crib, be it ever so humble!

God, through the ages, has been busy preparing for Christmas; for Christmas to Him means the unity of the entire human family in one universal brotherhood. The ıncient legend of the Tower of Babel was Christmas in reverse. Early Hebrews thought the divisiveness of languages was a penalty for man's desire and effort to know God and to be like Him, but they were mistaken.

On the contrary, God has ever been busy trying to make Himself known to men, seeking far and near for ways to show His fatherly face and heart to His children. In nature, men in every age have found Him.

The heavens declare the glory of God;
And the firmament showeth his handiwork.
(Psalm 19:1.)

In men, created in God's own image, God has often been seen. Some, with the philosopher Immanuel Kant, see God in "the starry heavens above and in the moral law within."

Why should I wish to see God better than this day?
I see something of God each hour of the twenty-four, and each moment then;
In the faces of men and women I see God, and in my own face in the glass;
I find letters from God dropped in the street, and every one is signed by God's name;
And I leave them where they are, for I know that whereso'er I go
Others will punctually come for ever and ever.
(Walt Whitman.)

In and through the prophets, God proclaimed His promise to further reveal Himself in His Messiah.

> The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:2, 6.)

> And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Micah 4:2, 3.)

From first to last, God has revealed Himself in babies—in the babies of the high and the low, of the great and the humble. Christmas is the birth of a Baby, in truth, the birth of every baby. For divine love shines in every

cradle where focus the hopes and dreams of human brotherhood.

> Immortal scene that only God could paint—
> The child, the stable straw, the starry light;
> The song of angels singing down the years;
> The spirit in the heart that bids us rise
> To fairer heights of love, and hope, and peace;
> This is God's poem-song. For who but God
> could think of Christmas!
> (Albert John Murphy.)

Yes, who but God could think of Christmas! For God is always surprising the children of men by the simplicity of His mightiest acts. Israel had been for centuries looking for God's Messiah, a powerful king who would subdue her enemies and build a mighty Hebrew empire. Instead, God sent a Baby.

The great Apostle to the Gentiles first sensed the dramatic character of Jesus' coming. "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4:4, 5.) He saw that "God was in Christ reconciling the world unto himself." In fact, He was arranging for His great *family reunion*. For, through Jesus Christ, God was showing men His true self as their heavenly Father who had been yearning for the gathering of His children. Philip on one occasion had said to Jesus: "Lord, show us the Father, and it sufficeth us." To this Jesus replied:

> Have I been so long with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father. (John 14:9.)

So we must look back to Bethlehem's Manger, the Angels and the Shepherds, the Star and the Wise Men, as the glad announcement of Christmas. For there, in such a humble setting, the Mighty God, the Everlasting Father, the Prince of Peace, shone in the face of a smiling, gurgling baby.

> Yet in thy dark streets shineth
> The everlasting light;
> The hopes and fears of all the years
> Are met in thee tonight.
> (Phillips Brooks.)

There, then, was heard one voice. No longer is there to be Babel or confusion of tongues, for the Babyhood of Jesus is to lead to Brotherhood.

The noted English divine, Dr. Edward Shillito, has expressed my thought in beautiful and dramatic language:

> The story of the Magi who brought their gifts to Bethlehem is not a pathetic memory out of the past but a prophecy. . . . Poets and artists have brooded over the story with longing in their hearts. . . . "It is too beautiful not to be true," said one. It remains a vision, a dream, a prophecy of a day yet to be. . . . The Birth of a Baby is God's Good Will and Royal Power divested of its regal and kingly trappings in order to utter its Gospel in the language which old and young, rich and poor, can understand and speak. It is the language of plain men's experience and poor men's want.

When will God's perfect Christmas come? For we are convinced, in spite of the world's present tragedies, that God continues His preparation for the world's first real Christmas. At present, mankind seems committed to little more than a periodic Christmas. Like that famous Christmas Armistice of the First World War, humanity seems willing to cease its national hostilities, its racial prejudices, and its class hatreds only occasionally for brief periods of lip-service to Brotherhood. How symbolical was that Christmas Armistice of 1914! In the words of Rev. J. Sutherland-Watt, formerly of the famous Scottish Gordon Highlanders:

> The strains of "Silent Night, Holy Night," sweeping gently across a battlefield in two languages, quieted guns in front-line trenches of the greatest war on earth for a Christmas celebration.
>
> It was Christmas Eve, 1914, between Armentières and Arras, while miserable Gordon Highlanders huddled in ragged trenches that somebody remembered the day.
>
> "Jim, let's sing," one said to Private Sutherland-Watt. Jim pleaded a headache, but someone else started "Silent Night, Holy Night," and soon Jim and the whole Scot regiment joined in.
>
> When the last refrain subsided, from the opposite trenches arose other voices—attuned in "Stille Nacht." Then all night long Christmas carols rang from trench to trench in strange tongues while cannon and flares from other sectors lit the sky.
>
> At the customary "zero" hour, the British soldiers saw gray-clad figures making their way out of the opposite trenches. A few shots were fired. Then it was seen the Germans carried no arms. Scots leaped from their trenches, likewise unarmed, only to be ordered back.
>
> Soon a German request for a 24-hour armistice came. It was granted. Then came one of the most awe-inspiring scenes of that or any other war. Enemies worked side by side to dig two enormous graves in which to bury their dead in No Man's Land. Firing squads, chaplains, and buglers joined in simultaneous burial rites.
>
> Enemies went back to their own trenches then, but soon they were going to exchange gifts, to sing and swap stories in garbled attempts to understand each other's language. They even went so far as to arrange a soccer football match, but it was never played though what began as a 24-hour armistice lasted ten days.
>
> When the tenth day was up, a bearded German came over to the British and in his broken English said: "The Saxons go, the Prussians coming. Get in trenches and shoot like hell."

The supreme atheism of Christians is that their Christmas is little more than an armistice from the hates and strifes of the world. Even so, we must thank God even for this and take heart. If the hymn "Stille Nacht, Heilige Nacht" could silence the guns on a battlefield even for ten days, what could not the real Spirit of Christmas, if thoroughly believed and tried, do to this sick and sorrowing old world of ours!

We still have faith that we are ever on the march to Bethlehem, which is the meeting ground for world brotherhood. "The trek has already begun," to quote Dr. Shillito again. All travelers to Bethlehem must surely meet, for their paths all converge in that one Magnetic Center. There, all travelers will meet with one mind, one interest, one motive, and one goal. Then must come the First World Christmas. For "no Christmas is complete for any of the children of the world till it is shared by all. The last great Feast will not be begun till all the guests are met."

So God is still preparing for His ultimate and perfect Christmas, "when all the guests are met." Every baby born of parental love is a prophecy of that ultimate Christmas, for the leaven of love continues its perfect work toward that happy goal.

If We Had Lived in Bethlehem

Could We Have Heard the Angels? Could We Have Seen the Star?

R. EMORY BEETHAM

Many people regard the birth of Christ as the greatest vent of all time. We date our calendar from that event nd celebrate the day on Christmas. We celebrate the irth not merely of a child but of a new and living idea f God, the coming of God into our life, the revelation f His nature as love, and the proclamation of His life-ıving principle of Good Will, which brings peace to very troubled heart, brotherhood among men, and fellow-ıip among the nations of the earth.

1. When Joseph and Mary arrived in Bethlehem, the ity of David and the ancestral town of Joseph, the public ouse was full of travelers. "There was no room for them ı the inn." And for the night, necessity forced them to make the best of it" in the caravanserai—a court half cooped out of the hillside where animals, oxen and asses, vere corralled and partially sheltered from the weather. It vas a sort of yard at the entrance of the inn. Mangers or the cattle were dug out of the hillside. Here Joseph nd Mary camped because, as one translation gives it, there was no place for them in the living room." And uring the night the Christ Child was born. The Baby vas wrapped about in swaddling clothes and laid in one f the mangers.

"If you had lived in Bethlehem
When Mary passed that way,
Would you have made a place within
Or bid her go away?"

s there the spirit of human kindness in your breast that vould respond to a stranger's need? Would you incon-enience yourself to afford comfort to a suffering woman? Vould you sleep out in the garage to give your bed to a raveler? Would you succor a little child? "Inasmuch as e have done it unto one of the least of these my brethren, e have done it unto me."

2. Out on the hills of Judea that night, shepherds were vatching their flocks, as Amos had done in his day and David in his time. They drowsed on the fields while heir sheep cropped the scanty pasturage. They were near ı case of danger from bandits or wild animals from the ulches that sloped down on either side to the Dead Sea r the Plain of Philistia. They were hardy men, for the nost part, rough and immoral. But one flock belonged o the Temple, and the sheep were being prepared for the acrifices. They were without blemish, the finest of the locks, and the shepherds were holy men, priests of the Temple serving God in the fields. Their lives were pure. Their thoughts were holy. Their leisure was spent in prayer. They sought to know and love Jehovah.

On that memorable night "an angel of the Lord flashed ıpon the shepherds . . . and the angel said to them . . . I am bringing you news of a great joy that is meant for ll the people. Today you have a Saviour born in the own of David. And here is a proof for you: you will find baby wrapped up and lying in a stall for cattle.' " Then host of heaven's army suddenly appeared beside the ngel extolling God and saying,

"Glory to God in high heaven,
And on earth peace and good will among men."

And hastening to the town, the shepherds found Joseph and Mary and the Baby lying in a stall for cattle!

Did all the shepherds on Judean hills hear the angels that night? Did all the people of Bethlehem hear that message from the skies—the sublimest message ever heard? No! Only three or four at most! Only the holy men of the Temple! Only those whose lives were pure and whose hearts yearned for the Redeemer!

"Blessed are the pure in heart,
For they shall see God."

No other can! Only St. Francis and Joan of Arc! Only the upright in heart! Simeon and Anna of all the throng in Jerusalem recognized the Saviour.

"If you had lived in Bethlehem,
Would you have heard the song,
'Oh, glory in the highest!'
Sung by the angel throng?"

Could you have heard? Do you hear God now? Does that glorious message ring in your heart? Does good will glow in your breast for every child of man? Are you a peace*maker* among your fellows and among nations?

3. Some time after the birth of Jesus, Wise Men came from the East seeking the new-born King. Tradition fixes the time at two weeks, for in the church calendar Epiphany comes two weeks after Christmas. Scholars extend the time to two years, for these Wise Men came from *afar,* traveling slowly by camel train over wide desert sands from remote Chaldea. Furthermore, when Herod was foiled in his scheme to find the Child and put Him out of the way, he odered all male children two years old and under slain. Probably two years had passed before the Magi came to Bethlehem.

These strange men were wizards from the East. They were the scholars of their time, astrologers who read the portents of the stars. We sometimes call them kings, but they were more than kings—kings obeyed them. Tradition says they were three in number, probably on the ground of their triple offering, and names them Caspar, Melchior, and Balthasar. In their distant land of Chaldea, these scholars had observed a strange light. There were astronomical phenomena about that time, says modern science. Kepler regarded the Star as a conjunction of Jupiter, Venus, and Mars. These three planets in line would make a remarkably brilliant star, and such phenomena had meaning. The East was expecting a king that would usher in a new and glorious age. And these men came to Jerusalem seeking the King and found Him in Bethlehem. And they gave Him rich gifts.

Did all the people in Chaldea or Persia see the bright light? Did the people along the way? Did the throngs in Jerusalem see the star that led the Magi to Bethlehem? Was there any portent for the multitude in this conjunction of planets? No! The stars were just stars, and the people slept on under the canopy of night. Only the scholars saw the glow! Only the Wise Men could sense its meaning! Only those who had prepared themselves could understand! Only the sincere searchers for the Truth

(Continued on page 1208)

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Fresh Glimpses of Jesus

Miss Winifred Kirkland has become one of the more widely known writers on religious subjects. Such books as "Are We Immortal?" and "As Far As I Can See," have enjoyed a remarkable circulation. It is appropriate that, as the Christmas season approaches, this author should offer us fresh glimpses of Jesus in a volume entitled "The Man of the Hour."* This is in no sense a real biography or even a group of critical studies. What we discover in these pages is new and definitive pictures of Jesus at certain critical periods of His life and ministry. These portraits are literary prints, so to speak, of His mind, purposes, and affections rather than of His outer life, though His physical surroundings are by no means forgotten or overlooked. But the emphasis is inner, aesthetic, spiritual.

Seven chapters provide a framework within which Miss Kirkland places her sketches of humanity's one ageless character. Her seven subtitles are: "Entrance," "How the World Received Him," "A Man with Men," "The Dream of the Builder," "The Builders of the Dream," "The Road of the Temple," and "The Two Rulers." Although the author, like Dr. Lloyd Douglas in "The Robe," re-creates the life of the first century with uncanny skill, like him also she is absorbed by far more than a cultural motive. To her, Jesus is a unique and timeless personality, unlike any other who ever lived. Her book, therefore, is an attempt to bridge the chasm of the intervening centuries and thus to present Him to the modern man in the full radiance of His great compulsions. The book is evangelism of a very high order.

It is well in these war days to maintain an inner balance and poise. "The Man of the Hour" is one of those rare books which loose our fetters to the present and set us free to walk toward a better city in the companionship of the Unwearied Pilgrim.

* *The Man of the Hour.* By Winifred Kirkland. The Macmillan Company: New York. Price, $1.75.

Christmas Warning

It is important to keep Christian idealism lifted high during these war days. Hence the article "War and Christmas—Again," which appears on page 1206 of this issue of the HERALD, is very valuable for its much-needed warning against a possible moral debacle after the conflict is over. But, like all absolutists, James Wilson, the writer of the article, moves largely in the field of the abstract and falls into the classic errors of that particular type of thinking. The "mad-dog" paragraph is a case in point. It is true that all nations are in a measure guilty for the present world situation, but in realistic fairness it should be pointed out that, historically, Germany has for more than a century been obsessed with a craze for world domination, that the Nazis in their efforts to achieve universal control have been guilty of unspeakable crimes, unnamable cruelties, and abominable abuses such as cannot be laid at the door of any of the Allied nations, and, finally, that China, Britain, and America were almost totally unprepared for war and went into it as a last resort and then only with great reluctance, in defense of the hard-won fruits of centuries of striving for something like civilization.

Moreover, we cannot go all the way with the writer of "War and Christmas—Again" in the picture he paints of the church when he assumes by a kind of hypothetical indirection that the church is a "rubber stamp" or an "assemblage of dead men." This lecture on an "if so" basis to the church is not altogether in order; for the church just now is singularly wide awake, careful, thoughtful, and tremendously concerned to know and do the will of Christ. Had Mr. Wilson been in attendance at the great church meetings and conferences held in Cleveland this month his excessive concern for the church and his intimations that it is failing or about to fail in the war crisis would not have received the emphasis accorded them in his article.

Food Control

Denying that he is to be either a "food boss" or a "food czar," Claude R. Wickard, Secretary of Agriculture, last week accepted from the President the difficult position of National Food Administrator. His task includes in its scope supervising the production of the country's hundreds of millions of farm acres, supervising the processing of the vast output, and supervising its distribution. Lend-lease requirements, plans to relieve distressed war zones, and the use of food as a psychological weapon to win over neutrals or hold possible enemies in line—these are earmarking a sizable portion. At the same time there is increased demand from civilian workers.

GLORY!

Years ago in a London shop we ran across a wonlerful photograph of the great metropolis taken just t sunrise. Part of the city was still in semidarkness, ut part of it shone with celestial light. The sunlight treaming over the tops of towers and buildings ouched them with a glow that reminded one of the ew Jerusalem coming down out of heaven. But beow all this bright beauty, still under the sway of the ight, were dingy buildings, narrow streets, and sorlid little houses. The caption of the picture was just ne word—"Glory!"

Life is like that. What a strange combination of ealism and idealism, of ugliness and beauty, of hope nd despair, is human existence! We are of the earth arthy, and yet we come upon the present scene "trailng clouds of glory." We have our high moments vhen faith is strong and spiritual meanings become lear and compelling. But then we also have hours vhen things "go dead" and there is no brightness nywhere.

Into this contradictory world of good and bad, of eauty and ugliness, of hope and despair, there was orn nineteen hundred years ago a little child who vas to become the Light of the World. In describing His advent and the meaning of His coming, the word 'glory" is used again and again. Sang the angels, 'Glory to God in the highest, and on earth peace, good will toward men." "We beheld his glory," says ohn, "the glory as of the only begotten of the Father, ull of grace and truth." Esaias, in prophecy long efore Christ dwelt among men, "saw his glory," we re told, "and spake of him." Jesus Himself in a movng prayer to His heavenly Father speaks of "the glory which thou gavest me."

The word "glory" is loaded with emotional overones. We often use it without much reference to lefinite meanings. Glory—it is something warm and eautiful, inspiring and comforting. It is a glimpse of some far-off hazy ideal, the realization of which would satisfy all our human longings. The traveler stands before the Taj Mahal in the moonlight. He is dumb except for the one exclamation "Glorious!" Or he beholds the distant glory of snow-crowned Everest. Out of the atmosphere of sordid business transactions comes a tired man to hear the strains of "Carmen" and to be transported into a world of exquisite music. A tourist in the quiet hush of that little room in Dresden is lifted above the din and clamor of the city as he looks into the beautiful faces of the Sistine Madonna and her child. Glory! Every bush glows with divine fire for those who have eyes to see.

Glory, however, is something far richer in its meaning than aesthetic stimulation and satisfaction. Glory does have to do with beauty in nature and in art, but it is also a word of immense moral significance. The greatest glory achievable in this world relates to man's life and character. The most impressive beauty is the expression of divine life in human beings. How glorious is courage, endurance, self-sacrifice, love, kindness, mercy, patience, self-control! When we witness these qualities shining out in the thoughts and deeds of men, we can then understand the full significance of the word "glory."

This was the glory of Jesus. He came to save, to transform men and women, to bring in a new day on earth, to cause the divine light to shine everywhere upon the sordid places of the world, to change men from animalism to godlikeness. His glory He said was to become our glory. No longer were we to be lost in the harsh realism, the depressing routine of the commonplace; no longer were we to be weighed down with a load of sin; no longer were we to go through life as poor automatons without hope in the world. We were to look into the very face of God, we were to experience a Love that never fails, we were to sense a new source of power, we were to discern eternal meanings in the trend of human events.

What a change Christ has made in the course of history! His light, like the rising sun, has already brought a vision of ineffable loveliness to distraught humanity seeking to find its way in the midst of the dark ugliness of the world. That Sun of righteousness and peace and hope is continuing to rise.

Sometimes, of course, dark clouds obscure the glory of God. In the unfoldment of history, dark eras emerge when all seems lost. Individuals, likewise, often experience periods of deep depression when they feel that there is no hope and that they have been altogether forsaken. What are we to do when the glory is dimmed? How can we continue our work and perform our duties? We need to recall mountain-top experiences. We should remember that "tasks in hours of insight willed can be through hours of gloom fulfilled." It is midnight now—no moon, no stars, no glory. Notwithstanding the blackness of this present hour, however, the Christ of God is still revealing His glory to men in the great cities of the world, in the vast open spaces, in the market places, in the homes, in the churches, in the halls of government, and even on battlefields.

"Glory to God in the highest, and on earth peace, good will toward men." We can sing that ancient song of the angels at this Christmas time with full understanding and confidence. The cross is the sign of final conquest, of the ultimate glorification of the whole wide world.

A Message to the Church

From the Council of Bishops of The Methodist Church

(Adopted at Cleveland, Ohio, December 7, 1942)

One year ago today this nation was thrust suddenly into the horror and the peril of a world war. Month by month since that day we have watched the grim shadow of this mighty struggle move across our land. The attack upon all we count dear has united America as she has thrown into the conflict her material wealth, her creative scientific skills, her millions of sons and daughters. Fully mindful of the dangers ahead of us, of the strength of the foes that would conquer us, we have yet seen the spirit of America, that intangible quality of life that is the bulwark of a free people, rise to meet the challenge of this moment and dedicate itself to the service of mankind upon the altar of victory.

Methodism's life has been strangely interwrought with the life of the American nation. We have been near to the heart of our country from the time of her birth and in every crisis of her expanding history. The adventurous pioneer did not outdistance the Methodist circuit rider. The soldiers of the Republic found upon every battlefield the comforting ministry of Methodist chaplains. The very philosophy of our democratic way of life was nurtured in the wam heart of an evangelical tradition that sprang out of a gospel that opened wide the doors of salvation to all men and preached the essential worth of every human soul. The Methodist Church is historically and intrinsically a part of that glorious inner life of the nation that is the true "spirit of America." We must not forego our responsibility for the preservation of this continuing spiritual heritage. As Methodists we reaffirm our devotion to the obligations of Christian citizenship and we pray for the guidance of God upon the President of the United States and those who are associated with him in places of authority.

We are under no illusion regarding the un-Christlike character of war as a method of settling international disputes. Nor do we forget our own shortcomings and sins relative to the conditions that produced this struggle. But we are in the midst of it now because there has arisen in the world a pagan philosophy driven by unchristian motives and bent upon establishing its will upon mankind. Against this ideology and its supporters the United Nations have set themselves with grim determination. We pledge ourselves to the destruction of this brutal and unwarranted aggression and to the preservation for all mankind of the sacred liberties of free peoples. In the lurid light of this global conflict we see the outlines of man's selfishness, secularism, and pride against the backdrop of history. But we also discern, dimly and prophetically, the emerging vision of a world fashioned after the mind of Christ and worthy of Him who died upon a cross to redeem it and ever lives to furnish the power to make it a reality. The night is never hopeless when God waits in the dawn.

That which lends moral significance to the suffering and loss that is involved in the present war effort is the ardent hope which we have for a just and righteous postwar world. There will be a tomorrow. Increasingly men everywhere are realizing that it must be built on a spiritual pattern. Christ was never more contemporary than at this juncture in history. There is enough spiritual vitality in the world to change the structure of society. This power needs to be mobilized. We do now call upon our church in deep humility and high dedication so to bear the Christian witness that His will may be done through us. For most of us this will mean sacrifice; for many of us it will mean a cross. And yet we cannot be His disciples unless we are willing to do His will. Do we dare seek first the kingdom? Let every Methodist examine his own heart and answer before God if he has given up every known sin; if the love of Christ has cast out the blindness that keeps him from esteeming all men as brothers, regardless of race, color, or creed; if the security of his own economic status has made him indifferent to the agony of men and women and little children who "have only a crust of bread and a corner to weep in." Let him answer if he has robbed God by the paltry sum he has given to the church and the larger share he has withheld for self. Let him face with Christ a world in the throes of unspeakable anguish and ask himself what he has done to make this our church a powerful and redemptive agency for bringing in the kingdom of God upon the earth. These are solemn inquiries, but these are solemn days. Our boys are dying on battlefields in every continent. Theirs is no light and casual gift to a better world. It is their all, the supreme sacrifice, and falling they ask us if we are willing to live in Christian self-sacrifice for the better day for which they so gallantly die. We shall not build a new world order at any lesser cost.

We would assure the peoples of every land who are in the service of their country that they have the devoted love and earnest prayers of The Methodist Church. We salute in Christ the chaplains on land and sea. We respect those who in good conscience cannot bear arms, but are eager to serve their country with a devotion similar to those who go forth to war. Our hearts go out in sympathetic understanding to fathers and mothers who sacrificially give their sons to their country, and upon them we pray the sustaining grace of the God of all comfort and strength. Let us commit ourselves anew to His will in Christ and trust ourselves to His fatherly goodness. He has never yet forsaken the faithful or withheld His love from the broken-hearted.

God is not dead. His kingdom has not been defeated; it has only been delayed. Jesus Christ still lives and is Lord of time and eternity, the same yesterday, today, and forever. Not one promise that He has made to men has been withdrawn or invalidated. The moral order of the universe is unshattered. No power of hell can destroy the church of the living God. The darkness cannot conquer the light. The cross still stands amid the wrecks of time. To true believers He has given the keys of the kingdom. His holy church may open the doors of new life to a war-worn and spiritually hungry generation that deeply yearns for a new world of peace and righteousness. Lift up your eyes and behold: the morning cometh, the shadows will lift, and God's tomorrow will be better than today and "all the ends of the earth shall see the salvation of our God."

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

The Book of Job—Ancient Thinking on Modern Questions

VIII. IS LIFE WORTH LIVING? Yes, the hard way leads up.

But none saith, Where is God my Maker, who giveth songs in the night, who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?—35:10, 11.

Elihu is stating an idea that must always be given consideration in any discussion of the apparent meaninglessness of life when it is looked at from the dark side of defeat and sorrow. Man's susceptibility to suffering is just an aspect of a nature by which there is possible for him a richer and deeper life than could be possible for beings who lived only for the moment and had no desire for the discovery of a meaning for life just because they had not the power to raise the question at all. True it is that man's lot is hard, but who of us would buy softness at the price of a descent into the amiable placidity of the animal, untroubled by questions, living completely in the moment, forgetful of the past, oblivious of the future?

Indeed, the very fact that life is a problem is in itself an answer to the problem. Man has the power to criticize his world and his life. He has the power to know good and evil, he yearns for the good, he rebels against evil. By reason of his human consciousness, he can command a whole range of thrilling interests and keen delights which are unknown and unknowable to the animals. But also, by virtue of this very same richness of nature, he is beset by pains and sorrows from which the animal is immune. The animal takes its world for granted, asks no questions, is lost in the experience of the moment. To its world it adapts itself by a few simple skills which are acquired swiftly and without apparent effort. Man takes nothing for granted, agonizes to understand and dominate a world that is for him almost infinitely more complicated than the animal's world can possibly be. He knows the supreme joy of imperial achievement, but that means that he knows also a bitterness in disappointment and defeat which no animal can ever taste. Man loves as no animal can, and suffers when his love is not returned, or when his loved one dies, as no animal can ever suffer. In a world like this, the very thing that makes life so rich is the thing that opens it to sorrow so devastating that few indeed can altogether escape the haunting doubt whether it is all worth while. Yet who would purchase peace of mind at the price of his humanity?

Or sayest thou, My righteousness is more than God's?—35:2.

Of course there is always the answer that, while all this is true, surely a world might have been contrived in which all these great human endowments need not have involved as a necessity such great possibilities of pain and suffering. There is never any lack of people who are sure that, given a free hand, they could have produced a world of sweetness without bitterness, light without darkness, gain without loss, strength without the hardship of striving to be strong.

> "Ah Love! could you and I with Him conspire
> To grasp this Sorry Scheme of Things entire,
> Would we not shatter it to bits—and then
> Remold it nearer to the Heart's Desire!"

sang Omar Khayyam as interpreted by Edward Fitzgerald. But, on sober thought, are we not just as well pleased that neither Omar, nor any of the other would-be recreators, will ever have their way with the universe?

Omar is thinking of life only in terms of pleasure. If pleasure is indeed the be-all and the end-all of life, then this world is surely a sorry scheme of things. Job, however, was made of sterner stuff than Omar. His demand was not for pleasure but for a meaning for life which would give it worth and dignity even in the extremities of a misery like his. And the point of it is that he was voicing a demand so deeply rooted in human nature that it is quite evident that the world for which Omar sighed would never satisfy mankind—or Omar himself, for that matter. A life of easy and uninterrupted satisfactions would be unbearable to really human beings. Aldous Huxley in "Brave New World" has written a parable of the world redesigned by human contrivance so that its inhabitants were adapted to their environment so perfectly as to eliminate all struggle and to deliver them completely from the deeper questionings of the mind and the higher aspirations of the soul. It is a world from which we turn in sick disgust. No, the only world that can possibly satisfy the demand for a life that is truly human and can lay any claim at all to being worth the living is a world in which souls can grow and character be achieved. And no man has ever been able to imagine the achievement of character without struggle.

Lo, all these things doth God work, twice, yea, thrice with a man, to bring back his soul from the pit, that he may be enlightened with the light of life.—33:29, 30.

In actual fact, character is achieved by the endurance of hardship and the resolute battle against evil. "Account for it how we may, the fact remains that the heroes and saints of history have passed through much tribulation and that man is made perfect only by suffering:

> But he that creeps from cradle on to grave,
> Unskill'd save in the velvet course of fortune,
> Hath miss'd the discipline of noble hearts."

Now, this is not the preaching of one whose life had been sheltered from suffering. The book from which it is taken (Professor W. R. Sorley's "Moral Values and the Idea of God") was dedicated to the memory of a son who had been killed in battle before his twenty-first birthday—a boy of rare charm and rich promise. The way in which God leads His people is hard and rough, but Elihu was right—it leads to the light of a richer life.

But Job was living in the black midnight of affliction. It is not easy to see the light at midnight—it is not easy even to wait for the morning.

War and Christmas—Again

The Church as a Conserver of the Highest Values

JAMES WILSON

Blackout, bomber, blitzkrieg—these are the words that have come to life in our day. They are fraught with meaning. Their companion words are invaded, evacuated, and occupied. These words have significance because the whole world is at war—not part of it, but all of it. This is not a mere neighborhood scrap. It has happened "here," and "here" is everywhere. War has become total, not only in terms of geography, but also in terms of hate, in terms of proscribing civil liberties, in terms of polluting the social mind, in terms of harnessing whole nations to self-destructive and wasteful vocations, and in terms of damning future generations to penury and want.

It has come to be that war has neither a distinct beginning nor a distinct ending—it is chronic in the present social order. To quote Dr. Walter Muelder, "war is total in that it is international capitalism in convulsion incapable of rational planning, rational culture, rational industry, or rational treaties." Hence, there is a mobilization of everything to promote its ends: mobilization of men, money, and machines; mobilization of childhood, youth, and age; mobilization of radio, newspaper, and wireless; mobilization of propaganda, deception, and treachery. War says, "The only adequate defense is skill and equipment for killing." Basically, it is a contest for power waged on the economic front. In short, it may be said, war is a blackout of truth, of love, and of all rational processes. It is, in fact, a blackout of man.

War has come, Christmas is coming. War and Christmas—again. How strange that these two events must be joined together! They are both real, and yet, how different! One brings death, the other is the harbinger of life; one drives a wedge between people, the other unites them; one stands for the rule of might, the other for the rule of right; one violates personality, the other holds it to be sacred; one gives allegiance to nationalism, saying, "My country, may she ever be right, but right or wrong, my country," while the other gives expression to internationalism, saying, "Above the nations is humanity"; the language of one is victory, the language of the other is justice; at the center of one is a man in a uniform, at the center of the other is a babe in a manger; one compels sacrifice, the other invites sacrifice; one wields a sword, the other lifts up a cross.

War and Christmas do not belong in the same world; they are different in spirit and different in effects. This Christmas, while multitudes are exchanging gifts and good wishes, other multitudes will be exchanging bombs and bullets; while millions are enjoying the comforts of hearth and home, other millions will be targets for suicide squads, or dodging lurking submarines upon the high seas; while millions kneel in cushioned pews in church, and temple, and synagogue, other millions will kneel in trenches or creep into bomb shelters; while millions are counting their Christmas earnings and net profits, others will be counting their wounded, their dead, and their dying.

What are we to do if we are ever to have Christmas without war? If that is to be achieved, we must do something and do it *now*. We cannot declare a moratorium on creative action, we cannot wait until after the war to begin. For one thing, we can all thank God for His endless mercies which are new every day. God has not been blacked out!

We can confess our joint guilt for the present holocaust. This war is not due to any one "mad-dog" nation. It is the fruitage of stupidity and greed and selfishness in all nations. It is the deposit of sin. We are all guilty. In this instance, it does not become the pot to call the kettle black.

We can resolve that the principle of love shall guide us in our relationships with people of all races. This applies even to our temporary "enemies." If we loved the Japanese people yesterday, surely we cannot hate them today or tomorrow simply because of an act of a military clique in Japan, and because of a vote of Congress. Let us do nothing to wound or hurt any alien person within our gates. They are human beings first, and nationals secondarily.

We can insist that some things are higher than national sovereignty and so help build a world economic order based on cooperation. Today, men are dying to salvage a dying order. Tomorrow, they will live to create a dynamic society. The institutions and the spirit of that new order will be of such a nature as to eliminate incentives for robber conquests and desperate adventures.

We can build for total democracy at home. The spirit of the nation state is contagious in our world. It is like smallpox—it is catching and it is crippling. Shall we guillotine democracy at home while sacrificing to establish some sort of mythical democracy abroad? To save ourselves from slavery, the channels of discussion and criticism must not be throttled. If we ape the Fascists, we shall become Fascists, with tyranny over all. Ballots still speak—that is the American way.

And what shall be the role of the church during the present-day crisis and in the post-war world? Will it be a babbler of trifles, a dealer in titbits, a proclaimer of irrelevancies, a pedler of pious dope? Will it serve as a sanction for the status quo, a rubber stamp for the powers that be? If so, it will be an institution from which the creative urge has departed. It will be an assemblage of dead men who chant the songs of the past and who pray to a God made in the likeness of a mummy. It will be an institution in a straitjacket.

If the church is to have a voice in the days ahead, it must have a voice now and see to it that its voice is heard. The church cannot be idle now and claim part of the glory later. It must lead in peace-making during the war, which is more difficult, if it expects to have a share in peace-planning after the war. If it has no share in shaping the peace, it is likely that the economic forces will be in complete control, with the power decisions made in terms of national sovereignty and imperialism. Revenge, and not idealism, will sit at the peace table. And shortly, men will go forth to fight and die once more.

The church has vastly more to do than to solace those who suffer and to comfort those who repent. It has a mis-

on to the economic and political life as well. If it would e dynamic in working for peace, it must furnish its ideal-m in these areas and be in the vanguard of those who e the new day. With a positive program, not mere egative criticism, it can be a potent force for aggressive ood will. Hence, it will speak now with the voice of uthority, with the voice of reason, and with the voice of ersuasion. While others may become hysterical, the hurch will maintain its balance. Its ministry and ser-ices remain open for all. It will strive now for the pres-rvation of all civil liberties; it will urge the suppression f lying propaganda and seek an accurate appraisal of all e facts; it will hold to the basic solidarity of the human ace as over against the present divisiveness; it will insist n fulfilling a humanitarian mission of feeding the starv-ng people of the world; and finally, through a mobiliza-ion of all its forces, it will labor unceasingly for total emocracy at home.

The church well knows that we shall be poorer after he war—poorer because of the wanton destruction of atural resources. But that is not all. It knows also that e shall be poorer spiritually because of the barbarous vastage of human resources. The church, then, will be conserver of the highest values in order to give those alues tangible reality in the days which lie ahead.

War and Christmas—never again!

Dare We Keep Silent?

WILLIAM C. KERNAN

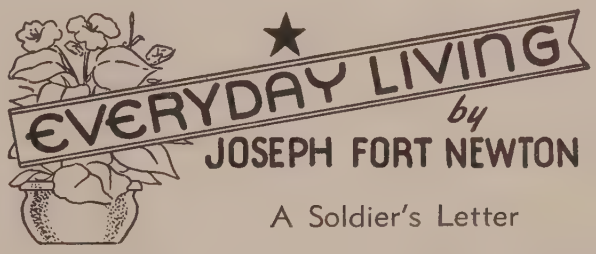
Christians will not dispute the statement that it is the hurch's right and duty to declare the principles according o which individual conduct should be governed. It is nderstood that there is no compulsion involved in the hurch's exercise of this right and duty. It will be dmitted, however, that without compulsion the Chris-ian church has so profoundly influenced the conduct of ndividual life in America that a good or noble deed per-ormed by anyone is described as being Christian. We ave set the tone for personal conduct in this country. And we did it by persevering in the proclamation of our message. We did not do it by keeping silent where per-onal conduct was at issue.

The question now arises whether the Christian church hall declare the principles according to which man's *ociety* should be governed. Here it cannot be overlooked hat man's interests, his work, and his activity are increas-ngly concerned with groups of which he is a part and whose decisions affect him and the whole national life. Labor unions are such groups, as are political parties, employers' associations, and national states. These cor-porate entities will act according to *some standard or other*. The question that Christians must answer is: Shall he standard of conduct of these groups be according to he mind of Christ or not? It is the same thing as asking: Shall political parties, labor unions, and national states be governed by the same principles of honesty and justice hat we insist should govern the personal conduct of a Christian man? Shall the church declare that these groups conduct their affairs in accordance with the Christian principles of racial and religious tolerance, justice, broth-erhood, and charity? Do we dare say that an individual man must be honest, and remain silent about the moral standards of the group to which he belongs?

The totalitarian states have answered these questions. They have refused to allow that the church has the right or the duty to make any declaration about the principles of conduct that govern society. This is because the social principles of totalitarianism are antichristian. And every Christian in totalitarian countries knows that this means that he cannot bear witness to Christ in his social conduct without being persecuted for it. In Germany, for example, a Christian cannot be a friend to the Poles or the Jews. Christ commands that he should be. But the social group, known as the National Socialist State, commands that he should not. To live at all, therefore, the Christians of Germany must deny Christ and, in their social behavior, obey the Antichrist.

Some may argue that, faced with a situation like this, Christians do not have to obey the Nazi state. They can and should suffer for their witness to Christ. This is true. Christians should endure suffering rather than deny Christ in personal or social conduct. But everyone who endures persecution and suffering under these circumstances is making a sort of silent protest against the continued existence of the kind of society that makes it impossible for a Christian to act like a Christian without suffering for it. It is, in short, a protest against the proposition that the church has not the right to declare the principles that should govern social conduct.

Society in America, as elsewhere, is in a ferment. But Christians in America are not forbidden to speak about the principles of justice and brotherhood that should govern social conduct. Unless we speak, how can men know the mind of Christ in this matter? Where so much is at stake, dare we keep silent?



A Soldier's Letter

Here are words in a letter from a soldier-boy, written to his mother, who passed them along to me. He is now "somewhere" on one of the many far-flung fronts of this global war, an officer in the ranks.

A graduate of Dartmouth College and a school of law, he is twenty-seven years of age; a lieutenant in the service. Like other lads, he has been doing some thinking, with the following striking results:

"This is to be a long war, and we will eventually be called upon to slay practically everybody in the Axis. But the thing that weighs most on my mind is the spiritual barrenness of the generation that is doing the fighting on our side, the intellectual vacuity of our effort.

"This is gruesomely emphasized by the hollow tumult out of Broadway and Hollywood that is supposed to be stirring our people to wrath, hatred, and greater production." (Do not all of us feel the hollowness?)

"Until some concept, religious in origin," the soldier goes on, "sweeps the United States, there will either be no victory or, if there is, it will have the taste of ashes insead of fruit.

"There is even now no greater goal in front of our troops here than the prospect of a good free-for-all party after the dirty work is done, which shows the way our nation has gone downward since 1918.

"The fundamental change in our thinking, or call it some kind of spiritual awakening, will only develop after the nation has touched firmer, though deeper, bottom

than it has to date. It will take a period of short rations, casualties, and setbacks.

"Perhaps I sound a bit gloomy, but I am not, because at least I have come to the point where I can see the direction"—that word is underscored—"from which a revival will come. Obviously, the nation is young enough to 'take it' for a while.

"We have too many material comforts in the meantime. Human nature being what it is, I think it a good idea to 'tighten your belt when you have won,' all the more so before you have begun to fight."

Such words search us to the bone; they lay bare the source of our weakness, which is deeper than many know, or have guessed.

Faith—Hope—Love

CHARLES GUSTAV GIRELIUS

We need the faith—when all about
The soul of man confesses doubt—
That sees the victory of good
In world-embracing brotherhood,
A faith that rings so true and strong
That we shall hear the angels' song,
As once they hailed the manger birth,
Proclaiming peace for all the earth.

We need the hope that good shall come
And silence every battle drum,
Till every land shall rest in peace
And every evil passion cease,
Till we shall see in visioned light
The truth revealed in lasting right,
Till men in high resolve shall rise
And serve God's Kingdom for their prize.

We need the love that hears the call
Of brotherhood, wherein we all
As children claim the Father's grace,
Unmoved by prejudice of race,
With good exalted, Christ enthroned,
The crimes of war at last atoned,
While faith and hope and love shall beam
Like stars that light the Magi's dream.

If We Had Lived in Bethlehem

(Continued from page 1201)

could find the Light of the World. Only the seeker can find!

"Ask and it shall be given,
Seek and ye shall find,
Knock and the door shall be opened unto you."

Is it not always so? Many a man has seen an apple fall to the ground, but only a Newton could discern gravitation. Many a person has watched the chandelier swinging in the cathedral, but only Galileo caught its meaning. Many a boy had seen a teakettle steaming and bubbling, but only Watt performed the miracle. Sincere seekers after the Truth, all.

'If you had lived in Bethlehem
Ere Wise Men from afar
Journeyed over desert sands,
Would you have seen His star?"

Are you a seeker for the Light? Are you a searcher for the Truth? Are you open-minded in the pursuit of knowledge? Would you travel a thousand miles over sandy wastes to test your faith? Would you give years of time to see the child of your dreams and stake your all upon the great adventure? Do you spend an hour a day in your search for God? Would you have found the Child?

These Wise Men gave gifts of adoration, love, and service. They brought precious treasures to the King. But above the gifts, they gave themselves. They bowed in worship before the Saviour. And that is the true meaning and purpose of Christmas—finding and loving and serving the Saviour. It is not the number of presents you give or get. It is not the turkey and the plum pudding. Green trees and holly and carols do not make Christmas. It is the spirit of love and good will. It is the desire for peace all round the world. It is the loving, helpful service to every child of man. It is the humble, kindly help to even a stranger in need that makes the Christmas chimes ring in the tower.

Books for Christmas Reading

[Prepared by Margaret Hone Pankratz, chairman of the Committee on Good Literature of Epworth Methodist Church, Toledo, Ohio]

Historical Novels

"Look to the Mountain," by Le Grand Cannon, Jr.
"Gentleman Ranker," by John Jennings
"Plume Rouge," by Upton Terrell

Comments on the Present War

"The Land of the Silent People," by Robert St. John
"Suez to Singapore," by Cecil Brown
"Last Train from Berlin," by Howard K. Smith
"Freely to Pass," by Edwin Beatty

Other Books for Thrills or Pure Enjoyment

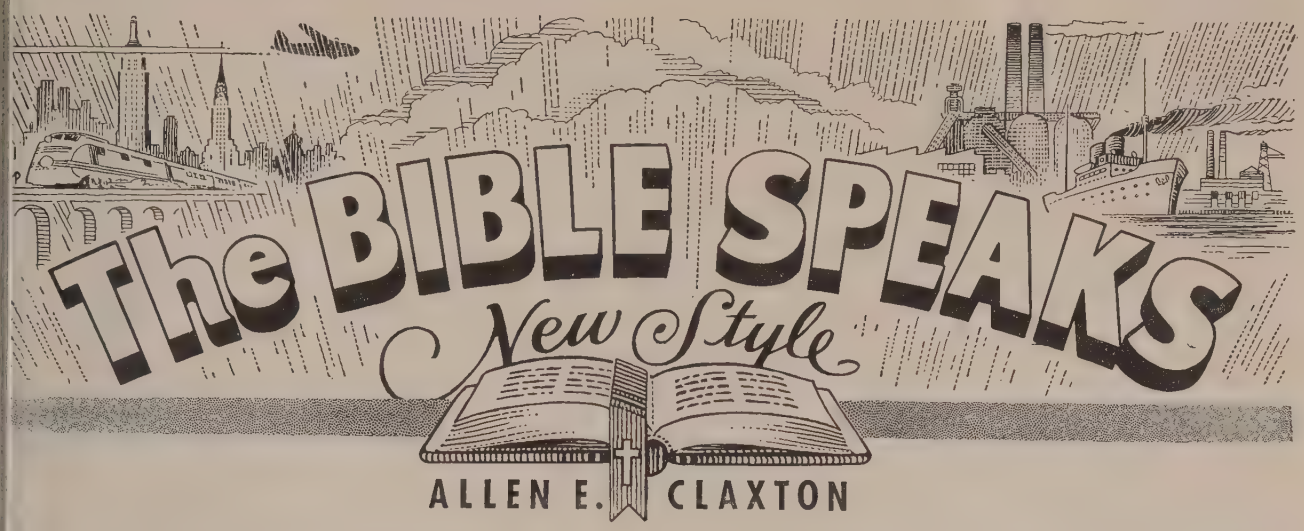
"Assignment to Brittany," by Helen MacInness
"The Uninvited," by Dorothy McArdle
"When We were Young and Gay," by Cornelia Otis Skinner
"Big Doc's Girl," by Mary Medearis

For Thoughtful Reading

"A Personal Philosophy for War Time," by James L. Mursell
"This Is the Victory," by Leslie D. Weatherhead
"The Robe," by Lloyd C. Douglas

——and there is only one Book in which we can find all these things: travel, adventure, laughter, beauty, music, peace, and, above all, a promise of a Better World than that we know—the Bible.

—There can be no forgiveness for the forces of Antichrist while they are still arrayed against all that Christ inculcated. The more we believe in Christ and Christmas, the more will we feel bound to oppose the powers of violence and ruthlessness with all the resources we possess, physical, moral, and spiritual. Christ and Christmas are the anchorage of our faith and ideals. But the more we believe in Christ and Christmas, the more we shall realize that physical victory cannot be enough,—even though we are far from its achievement,—that only as we can win the world to a better way can there be any real victory or future safety for humanity. Christ and Christmas are the ground and goal of hope for the future. We need in these days both the anchorage of faith and the goal of hope, lest in the grimness of world surgery, that most of us believe cannot be avoided, we lose sight of the aim and purpose of restoring the world to sanity and health, and establishing a better world than we have known.—*Advance.*



X-Ray Eyes

Silas Judd has the philosophizing corner in the general tore more to himself these days, with so many young fel-ows in the army and so many others not even taking Sat-arday afternoon off any more.

Some of the men had been complaining about mer-hants who juggle ceiling prices, and dealers who pass off hoddy goods with a lot of talk about patriotism.

"If you want to know what a man really is," Silas com-nented, "you've got to dig down into his soul. Plenty of people can be tolerable honest under ordinary circum-tances, but when a real temptation comes, or they get n a tight spot, they're mighty likely to crack up, unless hey've got backbone. Until a man has had his share of rouble, he doesn't know his own strength—and his neigh-bors don't know his weakness.

It's my observation that if a man permits even a little lishonesty to remain in his heart, or just a little indecency o stay deep in his thoughts, he's in constant danger. Neither he nor anybody else can tell when that thing is oing to fester and multiply. It's like a worm in an apple. At first it's insignificant. You could eat the apple and hrow the worm away in the core, without knowing it was here. But if you store the apple in the cellar without tak-ng steps to kill that worm, you can't tell when he'll start o wiggle his way out and leave behind him a trail of rot-enness.

"Now, when I look at myself, or look at my apple rchards, I don't see the hidden worms. Maybe I don't vant to see them. If I want the truth, I have to look hrough somebody else's eyes. That's why I go to church. That's why I read my Bible. That's why I pray.

"I have to let God talk to me. He tells me where my oul needs spraying, and prompts me to dig the little vils out of my heart. If I don't get rid of them when hey're small, they may be more than a match for me in he time of trouble and temptation. I've only got one rip through this world and I don't want to get on the vrong road."

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. (Psalm 139:23, 24.)

Dearly Beloved

If our actions are any basis for judgment, many of us don't seem to realize how important we are. We drift along, giving the general impression that our lives don't count for much.

To consider yourself a nobody is an unwarranted assumption. In the first place, it's unfair to me. I can't ignore you. Suppose you are driving past me on the highway; you are very important to me. I can't ignore you if you are ill or in trouble. I need you if my house is on fire and you're the fireman, or if I'm in danger and you are a policeman, or if I'm hurt on the street and you're just a friend. You're terribly important to me. Without the cooperation and good will that you and millions of other people have, I'd live a miserable life!

And you are very important to yourself. Just think, you have two hands, two feet, a pair of eyes, two good ears, and a mind. Why, that's a whole production center in itself! You can think thoughts, make plans, and carry them out. You can even go to distant places for raw material. You can win friends and persuade people to do your bidding. You are wonderfully and fearfully made. To take all this ability, capacity, and potentiality for granted, or to rate it as unimportant, is simply unfair.

When you begin to think you're nobody, the members of your family ought to do something about it. You are important to your parents and to your children. Yes, I know some of us have not been such good children, perhaps even worse parents, but that may make us even more important to those who love us. Think of your wife or husband and the intimate members of your family who depend upon you for love, sympathy, kindness, companionship, and the home atmosphere. That's what this war is all about: to maintain our homes, for the privilege of loving one another in peace and liberty. Why, it's for commonplace folks like you and me that thousands of American boys are giving their lives. It's hard to think of anyone more important than you.

Jesus said that God is our Father. I wonder how our heavenly Father feels when we, His children, act as though we didn't amount to anything, and just fritter away our time and our precious lives with excuses about our insignificance.

Even the very hairs of your head are all numbered. (Luke 12:7.)

Bishop G. Bromley Oxnam will act as chaplain at the opening of the January session of the Supreme Judicial Court of Massachusetts on Monday, January 4.

President Y. C. Yang of Soochow University, China, called at the HERALD office on Thursday of last week. He had come to Boston from Brunswick, Maine, the seat of Bowdoin College, where he is visiting professor, to attend a meeting of the subcommittee of the seminar on "Christianity and the Workers of the World," of the coming Delaware conference on "Christian Bases of World Order," of which he is a member.

Rev. and Mrs. Irving Winfield Arnold of the Daniel Dorchester Memorial Methodist Church in West Roxbury have announced the engagement of their daughter, Ruth Meredith Arnold, to Lincoln Hatch of the Coast Guard. Miss Arnold is a student at De Pauw University. Mr. Hatch, whose home is in Cambridge, has recently graduated from a course in pharmacy at Columbia University.

Ensign Dorothy Ell of the WAVES, daughter of Dr. Carl S. Ell, president of Northeastern University, and Mrs. Ell, has been made officer in charge of enlisted women at the Great Lakes Naval Training Station, Ill.

Rev. and Mrs. W. O. Nuzum, whose home is in Orlando, Fla., will observe their fiftieth wedding anniversary, December 27, at the home of their daughter, Mrs. Henry De Vore, in Princeton, N. J. The Nuzums have five other children besides Mrs. De Vore, namely: Ruth (Nuzum) McConnell of Tulsa, Okla.; George R. Nuzum of Belmont, Mass.; Miriam (Nuzum) Hoisington of Elgin, Ill.; Mrs. Vasler Howe of Cranston, R. I., and Esther (Nuzum) Maxwell of Darien, Conn.

Dr. George L. Morelock is the new president of the United Stewardship Council, having been elected at the annual meeting of the organization in Cleveland, Ohio, December 7. In his work as executive secretary of the Board of Lay Activities in the new Methodist Church, as well as in his similar position in the former Methodist Episcopal Church, South, he has been closely associated with this interdenominational and international stewardship organization for more than twenty years.

Dr. Montgomery Porter Sellers, the Martha Porter Sellers professor of rhetoric and the English language in Dickinson College, former dean of the college and dean of the freshman class, died suddenly of a heart attack, December 4, at his home in Carlisle, Pa. He had been a member of the Dickinson faculty for about fifty years—the longest faculty service in the history of the college.

Miss Jean Wadsworth Irwin, daughter of Rev. Samuel W. Irwin and the late Mrs. Irwin, was united in marriage to Major Hanford Theodore Olsen at her home in Forestville, Md., on Thanksgiving Day. Rev. Thomas B. Ehlers, pastor of the local Methodist Church, performed the ceremony, assisted by the bride's father and Rev. Frederick Brown Harris, pastor of Foundry Methodist Church, Washington, D. C., and chaplain of the United States Senate. Miss Barbara Leigh Irwin, sister of the bride, was the maid of honor. The bride was born in Jugoslavia while her father was director of Methodist work in the Balkan area. She later lived in Rome for several years at Collegio Monte Mario, which was then under her father's charge. She holds a degree in dietetics and has been in Government service since her graduation from college in June. The bridegroom was graduated from the University of Southern California with a master's degree in financing. He is now in the department of Service of Supply. Major and Mrs. Olsen will make their home at the Greenway Apartments on Minnesota Avenue, Washington.

Robert Gardiner Scully, a member of the senior class of Boston University School of Theology, and Miss Eleanor Susan Davis of Charlton City will be married on Christmas Day, at four-thirty o'clock in the afternoon, in the Charlton City Methodist Church, of which Mr. Scully is pastor. The officiating clergyman will be the groom's father, Dr. Richard E. Scully, superintendent of the Toledo District, Ohio Conference, and graduate of the School of Theology in the class of 1914. Robert Courtney, a middler at the School of Theology, whose father, Rev. Homer W. Courtney, now of Elyria, Ohio, was a fellow student of Dr. Scully's in the School of Theology, is to be the best man.

Helen (Wachtel) Bear of Wellesley, a graduate of Boston University College of Practical Arts and Letters and former assistant editor of *The Wellesley Magazine,* has been appointed associate editor of *Bostonia,* official alumni monthly of Boston University. She will also assist in the administration of the Boston University Alumni Fund.

The engagement of Ensign Charles Whitney Pedersen, son of Rev. and Mrs. Charles E. Pedersen of West Medford, to Miss Marjorie Louise Lamont has been announced by Miss Lamont's father, George L. Lamont, also of West Medford. Miss Lamont is a graduate of Tufts College, has studied at Boston University Graduate School and the Berlitz School of Languages, and is on the faculty of the Fisher School. Ensign Pedersen, as stated in last week's HERALD, is stationed at Little Creek, Va.

Bishop Edwin F. Lee, formerly of Singapore, gave the closing address at the Iowa State Teachers' Convention in Des Moines, Iowa, last month, speaking on the subject "Education for a World-Wide Mind."

Dr. Marron W. Fort, elected last week to membership in the Newburyport school committee, becomes that city's first Negro office-holder. Dr. Fort, a graduate of Massachusetts Institute of Technology, received the highest vote in the contest for school committee.

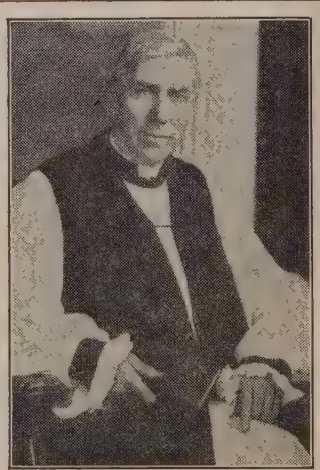
Mrs. C. C. P. Hiller, wife of Rev. C. C. P. Hiller, fell in her home, 191 Perkins Street, Melrose, on Saturday, December 5, and fractured her hip. She is in the Melrose Hospital. Mrs. Hiller has been an invalid for several years.

Rev. Earle A. Baker, formerly pastor of the Methodist Church at Cedar Falls, Iowa, is now, by recent appointment, district superintendent of the Waterloo District of the Upper Iowa Conference. He continues to reside in Cedar Falls, but with a new street address—1221 College Street.

Ella York Craig, word of whose death in Florida on November 16 has reached the HERALD office, was the widow of Rev. Arthur T. Craig, for fifteen years a minister in the Maine Conference. Their marriage took place August 2, 1894. Mr. Craig died last January. They had made their home at Penney Farms, Fla., for a number of years. Two children, E. Reginald Craig of Oakland, Cal., and Mrs. Harold H. Beach of Winsted, Conn., survive, together with three grandchildren.

Mrs. Herbert Welch, wife of Bishop Herbert Welch of New York City, recently spent a few days visiting her many friends in Boston and vicinity.

Bishop Ernest Lynn Waldorf will speak over Mutual Broadcasting System's Radio Chapel Hour Sunday, December 27, at 11.30



Federal Council President

Rt. Rev. Henry St. George Tucker, presiding bishop of the Episcopal Church, who succeeds Dr. Luther A. Weigle of Yale University as president of the Federal Council of the Churches of Christ in America. This is the first time the president of the Federal Council has come from the Episcopal communion. Bishop Tucker will hold office for two years.

With Our Writers

Frank W. Clelland, Atlanta, Ga.; professor in Gammon Theological Seminary.

R. Emory Beetham, Melrose; Methodist minister, member of the New England Conference.

James Wilson, Los Angeles, Cal.; member of the Holston Conference, at present studying for the doctorate in the Graduate School of Religion, University of Southern California.

William C. Kernan, New York City; director of the Christian Institute for American Democracy.

Charles Gustav Girelius, Barneveld, N. Y.; graduate of Boston University School of Theology, class of 1902, now serving the Unitarian Church in Barneveld.

m., E. W. T., on the subject "Time to Stop, ook, and Listen." His address will be a ynote to Covenant Sunday, January 3, and e period preparatory to the Week of Dedition, February 28-March 7.

Raoul de Roussy de Sales, author of the idely read book "The Making of Tomorw," died December 3 at his home in New ork City, after a long illness, at the age of rty-six. He had lived in the United States r the last ten years, and was one of the st-known French correspondents in the untry. The title of count was his by right descent, but he never used it in his writgs and publications.

Bishop Ralph A. Ward of the Shanghai rea of The Methodist Church, and Rev. H. H. Berckman, another American Methlist, are reported in an Associated Press disitch from Chungking, China, dated Decemr 9, as having been among "hundreds of merican and British" who were taken from e International Settlement at Shanghai by e Japanese and interned in a slum district ross the Whangpoo River. "Foreign quarrs here," the dispatch adds, "said that Japnese repatriated from the United States had npaired Japanese morale with their stories of merica's war production, and that this was fluencing the Japanese Government against changing and repatriating Allied nationals r their own people."

Dr. Robert Lee Stuart, now serving his velfth year as president of Taylor Univerty, Upland, Ind., has been elected for another five-year term, beginning in June, 1943.

Word has come of the sudden death Saturday morning of Mrs. Sven A. Laurin, wife of Rev. Sven A. Laurin, pastor of the Methodist Church at Lisbon, N. H. Besides her husband, Mrs. Laurin leaves two daughters, Eileen, five years old, and an infant one week old. The funeral services are to be held in the church at Lisbon on Tuesday afternoon, in charge of the district superintendent, Rev. H. D. Hawver, assisted by Rev. Roger E. Thompson of Franklin, N. H. A more extended notice will appear in a later issue of the HERALD.

Events

A special communion service was held on Sunday morning, December 6, in St. Paul's Italian Methodist Church, Saratoga Street, East Boston, with the raising of a service flag with twenty-five stars in honor of the members of the congregation who are in the United States' armed forces. Rev. Frank L. Pizzuto, pastor, conducted the service and spoke to more than two hundred people present on "The Kingdom of God and Democracy."

The Boston Area schedule of Conferences, as fixed by the Council of Bishops, is as follows: Maine, May 5, First Church, Bangor, Bishop James H. Straughn; New Hampshire, May 5, Keene, Bishop G. Bromley Oxnam; New England, May 19, Wesley Church, Worcester, Bishop Oxnam; New England Southern, June 2, Trinity Church, New Bedford, Bishop Oxnam.

Council of Bishops Meets

EPISCOPOS

As is the custom when any of the memers of the Council of Bishops have entered to the Church Triumphant, a brief memoal service was held at the annual meeting the council, which convened in Cleveland, hio, on December 7. Bishop Charles Bayd Mitchell, who early came into a strong inistry, entered into the Life Eternal early 1942. There were certain amazing qualies about Bishop Mitchell—a catholicity of utlook, a certain literary quality of high der; in every way he was a worthy expoent of the high art of preaching.

Bishop William N. Ainsworth was the her member of the council to receive his owning. In every sense of the word, ishop Ainsworth was a churchman. He as a great preacher, rising at times to thrillg eloquence. He was a true Georgian, a hristian gentleman, a brother beloved.

Mrs. John M. Moore, herself a daughter the parsonage, became the wife of Rev. now Bishop) John M. Moore and for years aveled at the side of her gifted and disnguished husband. Bishop Ivan Lee Holt's nder, graphic tribute was a perfect cameo this gracious Christian personality.

* *

The chaplaincy came in for much attenon on the part of this year's council. The lethodist Commission on Chaplains is eaded by Bishop Adna W. Leonard, and has proved himself to be preeminently ualified for this onerous task. There is a sing army of Methodist chaplains in the rmy and the Navy, and although, at the oment, we have not reached our full quota, yet it is with gratification that the Council of Bishops discovered that 957 chaplains were already commissioned, or had been accepted, or their applications were in process.

* *

The liquor issue was brought to the attention of the bishops through a committee, the chairman of which was Bishop H. Lester Smith. The following is a paragraph from that committee's report:

> We believe that the nation must be willing to discipline itself more rigidly, and sacrificially forego habits and practises which undermine physical efficiency and decrease moral and spiritual vitality, if we are to achieve success in this present conflict. We appeal to our pastors and churches to greatly and continually emphasize temperance and virtue in teaching and practise not only as a Christian duty but as a patriotic obligation in this time of national peril. We strongly recommend a covenant-making or pledge-signing crusade in every church, in all age groups, by which young and old will agree to abstain from the use of alcoholic beverages. We believe such a crusade will promote moral and spiritual power, physical efficiency, increased productivity in industry, a decrease in accidents, and a very great economic saving of money and materials now wasted in the production and consumption of alcoholic beverages.

* *

Dr. J. Q. Schisler, the secretary of the Local Church Division of the Board of Education, presented certain challenging facts which are heartening. The first was that there are just about 1,000,000 members of the Methodist Youth Fellowship, and in addition, 250,000 of the older youth in this Fellowship, which is a clear hint that the young life of Methodism is on the alert.

Methodist youth to the number of 65,000 attend our various institutes; likewise, 550,000 were enrolled in our Daily Vacation Bible Schools; and the church schools of Methodism contributed $954,000 to World Service.

The report concerning church school enrolment and attendance is disheartening and clearly indicates the need of a great crusade through our church.

Christian literature came in for a hearing. It was stimulating to learn that, by a fair valuation, as many as 5,500,000 people in the United States and overseas are reading *The Upper Room.* That little devotional book has proved to be almost a miracle book.

Dr. Roy L. Smith was given a few moments before the council and packed a ten-minute address into five minutes. He stirred the bishops by announcing that there are 250,000 subscribers to *The Christian Advocate,* and then at high speed spoke of the *Advocate's* successes, its problems and its plans.

* *

The Week of Dedication was ably presented by Bishop Ernest L. Waldorf in his own inimitable fashion. The council assured Bishop Waldorf that its full intent is to support the Week of Dedication program, February 28 to March 7, to the very limit.

* *

One of the most inspirational words received by the Council of Bishops was the report of the World Communion Sunday held this autumn. Thousands of Methodism's churches cooperated in this wonderful endeavor, and we are jubilant in reporting that $250,000 was placed on the altars of the Lord that day. The cost for publicizing this movement was exceedingly low, being only 4½ per cent, which must be a record in such matters.

* *

The Committee on Camp Activities is destined to be an exceedingly active group on the Council of Bishops. Particularly is this true of the men stationed in Southern States where encampments of men are gathered and where the church has found extraordinary opportunities to serve.

* *

In attendance this year were three of the retired bishops. When one looks at them, one wonders a little about that word "retirement." Notwithstanding the fact that they begin to show signs of age, certainly there is nothing of the retired attitude in Bishops Cannon, Welch, and Hughes. It can easily be said and truly be said, "These men are re-tired and are now starting for another term."

The officers of the council are elected annually. The new president of the council is Bishop William W. Peele of Richmond, Va. The vice-president is Bishop H. Lester Smith of Cincinnati. The secretary is Bishop G. Bromley Oxnam of Boston, reelected. Other members of the executive committee are Bishop James H. Straughn of Pittsburgh and Bishop Titus Lowe of Indianapolis.

Missions in the Post-War World

Annual Meeting of the Board of Missions and Church Extension

Cleveland, Ohio, during the first half of the month of December became in a sense the religious capital of the United States, for many leaders of American Protestantism gathered in that great city for numerous important annual meetings and conferences. The Board of Missions and Church Extension of The Methodist Church was in session from November 26 through December 6. Then there followed the annual meeting of the Council of Bishops of The Methodist Church and meetings of the following interdenominational agencies: Foreign Missions Conference, Home Missions Council, International Council of Religious Education, Council of Church Boards of Education, Missionary Education Movement, United Stewardship Council, United Council of Church Women, and the Federal Council of the Churches of Christ in America.

The sessions of the Board of Missions and Church Extension were held in the beautiful Epworth-Euclid Methodist Church, situated about five miles from the heart of the city. Methodism is well represented in Cleveland, with some fifty churches and approximately twenty-eight thousand full members in the district. Members of the Board of Missions, on their way out Euclid Avenue to the meeting, were rather startled, on passing a great Methodist edifice, to note a large sign standing conspicuously before the front entrance proclaiming that the building was the "First Methodist *Episcopal* Church." Apparently the official board of this historic society has not yet heard that there was a Uniting Conference held in Kansas City in 1939.

At the very beginning of the annual meeting, a note was sounded which ran through every session and almost every committee and subcommittee meeting. It was a call to preparation to meet the problems and needs of the shattered world with which the Christian church will have to deal after the war is over. Said Dr. Ralph E. Diffendorfer, executive secretary of the Foreign Division, in the introduction to his annual report:

"In the future immediately ahead of us, there looms before us the relation of the church and its world mission to the problems growing out of the war and of the days of reconstruction and rehabilitation at the close of the war. On the basis of a United Nations' victory, we see a new set of problems facing us especially in all the war-zone lands. The destruction of property and life, the dislocation of populations, the destroying of cities and villages, the uprooting of the countryside, have been so vast and so extensive in many lands,—and may yet be even more wide-spread,—as to make it necessary for the Christian forces to adapt activities in order to meet whatever needs are immediate when peace is restored. Without doubt, the missionaries will have an enormous responsibility as well as opportunity when this day comes. The very fact that they know the languages, can find their way around, are acquainted with the people and have their confidence, can be trusted with administration to a far greater degree than others more quickly recruited and trained, shows what they will face when they return to their fields. The problems of post-war reconstruction are already assuming such vast proportions that it is now clear that they will be met only by government agencies on an international scale. The churches will have to find ways of fitting into this picture so that the largest possible service can be rendered, being willing at all times to adapt ourselves, to change the forms of our service, and to undertake whatever new duties the day may bring to us. For these tasks and for such a day, the Missionary Education Movement, the Foreign Missions Conference of North America and similar groups in other lands, the International Missionary Council, and the Provisional Committee of the World Council of Churches have been brought into the world. All of them and many other Christian agencies are already studying these problems."

Dr. E. D. Kohlstedt, executive secretary of the Section of Home Missions, Division of Home Missions and Church Extension, in similar vein quoted approvingly from the radio speech of Viscount Halifax broadcast from Washington on September 20, 1942, the following paragraphs:

"Although we are determined to rid Europe of Hitler and all his works, we are not so foolish as to suppose that the world after the war will be the same world. Although we see the war as one of liberation for enslaved peoples, we also see it as a struggle to keep open the road from a Christian past to a more Christian future.

"By the Christian way we can, and we shall, conquer poverty, insecurity, and unemployment. And unless we are ready to apply ourselves to this task, we have no right to the Christian title. In the past, we have tolerated much of which we are now ashamed. We are resolved never again to lose that new sense of values which we have won through the war."

Dr. Kohlstedt then added this comment:

"We have urged similar considerations, in previous annual reports: the anomaly of unjustifiable extremes between wealth and poverty, surfeit and starvation, in this commonwealth; it is not enough to make the world safe for democracy, we must develop democracies that are safe for the world; real democracies demand freedom and security for all who are engaged in normal pursuits; both are conditioned by the prevalence of Christian principles and interpretations of life, the adoption of a spiritual concept of universal brotherhood, the practise of an ethical program of economic and social service, untainted by individual selfishness, unmarred by corporate greed, unsullied by political partizanship; only that type of democracy can be safe for the world whose superstructure is undergirded by the basic teachings of Christianity: Fatherhood of God; Saviourship of Jesus Christ; Brotherhood of Man; Infinite Value of Human Life, regardless of racial or national backgrounds."

One of the most encouraging signs of Methodism's awakening to new responsibilities and obligations in the face of the crying needs of this present war-torn world and the demands for help that must be confronted tomorrow was the vigorous grappling with live issues by the Woman's Division of Christian Service during the days at Cleveland. An intensive program of social action and legislation was submitted to the division on November 30 by its Departments of Christian Social Relations and Local Church Activities. Among the measures urged by the women in resolutions which they adopted were equal pay for equal work irrespective of race, creed, nationality, or sex, and the protection of women and children through existing federal and state legislation. They also advocated the development and operation of Government services for all people. Support of the proposal for a Congressional committee to study American peace aims, of the anti-lynching bill, and of the repeal of the poll tax, and opposition to a national lottery were other actions taken by the Woman's Division.

In harmony with the dominant note at Cleveland, the Board of Missions and Church Extension expressed itself in clear cut fashion on the evacuation of the Japanese on the West Coast. The resolution on this subject reads in part as follows:

"We deplore the circumstances that have eventuated in the evacuation from their homes on the West Coast of 110,000 Japanese Americans, aliens and citizens alike, and their removal first to temporary assembly centers and now to more permanent relocation projects.

"We desire to express our heartfelt sympathy to our pastors and members and to all the evacuees in the hardships these experiences have brought them. We realize that many have suffered great financial losses, and all have undergone much inconvenience. The plans of years have been wrecked, and the education of the children and young people interrupted.

"It is a cause of reassurance that the authorities have carried out this measure with consideration and kindliness. The evacuees too have cooperated with admirable courage and loyalty. Christian pastors have been and are the leaders in seeking to bring forth from these painful experiences many fruitful results, and in sustaining the morale of the entire group. We are proud of the splendid spirit and service.

"We desire to reiterate our confidence in the loyalty of our citizens who stem from Japanese ancestry. Hundreds of young men, many of them sons of our own pastors and members, are serving in the United States Army. Japanese American soldiers are now giving their lives at Guadalcanal, New Guinea, and North Africa.

"With much appreciation we would commend our Caucasian churches for their splendid expression of Christian love in self sacrifice and service rendered the evacuees during their days of greatest need.

"We note with hopefulness the present policy of the War Relocation Authority promoting as wide as possible a dispersal of the evacuees through individual resettlement in normal American communities. We

:w this as a challenge to our people and ›uld commend it to them, bespeaking for eected and accredited individuals or fam-:s a friendly welcome and such aid as they ay need.

"We desire to assist the young people who : being and will be released from camps pursue their education in our colleges and iiversities. They need our friendship and actical help.

"As a long-time objective, we would pledge .r board and summon our entire church to ıceasing efforts in the Christianizing of at-ıudes toward racial minorities among us, ıd not least toward those of Oriental ex-ıction."

Later in the meeting Bishop Paul B. Kern troduced another resolution bearing upon is same general subject which was lopted. It read:

"We urge the immediate repeal of the riental Exclusion Act as it applies to all ıtionals except those from any nation with hich we are now at war, and we desire to press the hope that, after peace has been eclared, all Orientals may be placed upon e same quota basis as people from other ctions of the world."

A valuable feature of the report of the oreign Division was the "Missionary Roll-all" appended to the discussion of each of ıe major fields. Many Methodists have een inquiring with regard to the where-›outs of missionaries who have been serv-.g in lands now overrun by armies. In ıese roll-calls will be found up-to-date infor-ıation about all these missionaries.

Church union in India occupied consid-'able space in the report. The division ent on record as adhering to its policy ıvocating church union, and referred the ıatter of implementing the movement in ıe case of India to the policy and program ›mmittee and through it to the General onference.

The question of the relation of the divi-on to Roman Catholic propaganda rela-ve to Protestant missionary work in South merica was brought up for discussion, and as finally referred to a committee for ırther study and an appropriate report.

Again and again the matter of post-war lanning received attention. In this connec-on announcement was made of the coming elaware Conference on "Christian Bases of Vorld Order" to be held at Ohio Wesleyan niversity March 8-12, 1943.

The report of the Home Missions Section as printed in attractive form on green-nted paper and was profusely illustrated. covered a wide range of activities in the ome field, including city and town and ›untry work, Goodwill Industries, the home iissionary enterprises in Alaska, Hawaii, ıd Puerto Rico, and the efforts in behalf of atin Americans, Negroes, Orientals, Mor-ıons, and populations in mountain areas.

The report of the Woman's Division cov-ed seventy-seven pages of closely set printed ıatter and gave a detailed and exhaustive ccount of the year's work. The report was npressive for its thoroughness and order-ness, and furnished an inspiring picture of hristlike service especially among women nd children not only in the home fields but lso in lands afar.

That the Joint Division of Education and ultivation has been doing excellent train-ıg and promotional work through institutes, onferences, stereopticon and motion-picture presentations, and the wide distribution of a high grade of informing and inspiring literature was apparent from its report. *World Outlook,* whose subscription list has increased 100 per cent during the last few years, and *The Methodist Woman* are going concerns which are stimulating a new and more intelligent understanding of Christian missions and a larger generosity toward the cause.

The report of the Section of Church Extension, presented by Dr. T. D. Ellis and

Now Ready . . . . THE WINTER NUMBER, 1943

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Dr. F. W. Mueller, gave a concise summary of the work of the year in only four pages of printed matter. Eight carefully selected pictures illuminated the factual data. Donations to churches during the year amounted to $273,513.40, and loans to $998,943. Dr. Ellis retired from active service after a period of twenty-two years as executive secretary of the church extension work. During his eventful career he has been a delegate to twelve lawmaking bodies in Methodism, and for forty-nine years he has been a member of Conference. His statement on his retirement was received with regret, but with deep appreciation of the contribution the "grand old man" of Southern Methodism has made to the cause of the church and the kingdom.

Among the high-light features of the meeting in Cleveland were the programs of the evenings especially devoted to foreign and home missions. At the dinner on Wednesday night, some 600 persons filled the dining room of Epworth-Euclid Church notwithstanding the stormy weather. On the program were Dr. Gaither P. Warfield of Warsaw, Poland, Miss Me Tsung Kaung of China, Miss Margaret Wrong of London, England, and Dr. George P. Howard of Buenos Aires, Argentina. In their "Messages from Overseas" they brought interesting information concerning the state of things under the stress and strain of war in the countries that they represented.

The home missions program, built around the theme "The Homeland Calls," took place on Friday evening. Dr. Frank Herron Smith, superintendent of Japanese work on the Pacific Coast, and Mabel Garrett Wagner, a worker in camp and defense areas, brought informing messages relative to their work, and Bishop James C. Baker spoke briefly on Hawaii. The principal address of the evening was given by Charles P. Taft, assistant director of the Office of Defense, Health and Welfare Services under the Federal Security Agency at Washington. He took as his theme "Spiritual Issues of the War."

The spiritual issue of the war lies in what our religion has to offer the men that are to lead us and fight for us, according to Mr. Taft. After vigorously disagreeing with the pacifist position, he went on to say that, although he did not believe we ought to "declare a jehad and go all out for a holy war," he considered it "not a very admirable expression of affirmative Christian conviction for the Protestant church to sit back muttering to itself."

"Politicians, just like those of Versailles after the last war, are going to make the next peace," he continued. "It will be a peace made between governments, and governments by definition are merely politicians.

"A politician is a man who has enough skill and luck to get power in government. If you want to affect the peace you have to affect the responsible politicians who will make it. You will have British and Russian and Chinese politicians to influence, too, for these are United Nations, and we shall not impose a peace upon our allies—we can only persuade them. If it is only Sunday religion you offer the peacemaker, it won't affect him much.

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Deploring post-war isolationism as "the most serious of the ideologies undermining our American tradition," Mr. Taft explained that the isolationist attitude was greatly encouraged by predestinarian defeatism, an attitude characteristic of "far too large a group of Protestants." The speaker called isolationism an attack on the teachings of both Christ and the church, and said: "Against that defeatism of faith the church should take the lead, and the Catholic hierarchy has done so. Where are the Protestants?"

Mr. Taft said 350 red-light districts had been closed by his department. He said that the last thing he wanted was a vice crusade under church leadership, but that church leaders should give officials their public support and should learn "a Christian philosophy adapted to politicians and mix it with plenty of facts on health and police techniques developed by health and police professional authorities."

With reference to the problem of alcohol, Mr. Taft said that drinking and drunkenness among men in uniform were decreasing, and that the measures taken had eliminated alcohol as a major problem. "We oppose prohibition because it does not help our fight," Taft said, and asserted: "The liquor situation in and near the camps in dry areas is worse than in the rest."

A reception given by "Cleveland Methodist Youth" to the youth members of the board and the candidates for service who were to be commissioned on the following day was the feature of the board meeting on Saturday evening. For the welcome, Mrs. Thomas L. Cromwell was the first speaker on the program. Responses came from Murray S. Dickson and Mary Louise Cole. The message of the evening was given by Richard T. Baker.

At one of the board sessions J. C. Haley, a layman of Tacoma, Wash., and one of the advisory members of the board representing the Western Jurisdiction, was accorded the floor to speak on Methodist giving. He had been deeply stirred in committee sessions on the point of the meagerness of Methodist contributions for Christian service. The Methodist Church here in America gave last year seventy-five million dollars for all church causes; eleven million and a half for benevolences. The per capita giving for the year was $13.08 for all causes and only $1.5 for benevolences. Methodism is the third from the last in "compassionate giving" in

ist of nineteen denominations and "fourth rom the bottom" in total giving.

The Nazarene Church, which tops the list n benevolent contributions, gave last year 4.46 a member. The Nazarenes gave an verage of $32.34 each for the support of heir church and its benevolent causes. Mr. Haley pleaded eloquently and with a deep xpression of feeling for a generous increase n Methodist giving.

Bishop Titus Lowe, on a question of rivilege, made an inspiring announcement luring the meeting of a generous gift from . M. McDonald of Princeton, Ind., a lay nember of the board from the North Cen- ral Juridiction. The check for $1500, made ossible through the donor's practise of ithing, was to be divided equally between he work in the home and in the foreign ields of the church.

Bishop Herbert Welch on Saturday made report for the Methodist Committee for Overseas Relief. He said:

"Here we summarize the financial opera- ions for the entire period of two and one- alf years since the committee was appointed y the General Conference.

"The total amount entrusted to the com- nittee by the church is $922,310.08 (not ncluding $230,000 for English Methodism). Of this sum, $460,469.34 came from the Com- assion Day Fund, and $94,348.30 (to date) rom the offering made on World-Wide Communion Sunday for the Fellowship of uffering and Service, of which our com- nittee receives one half. The remainder, $367,492.44, has come from earlier com- nunion offerings and (much more largely) rom direct gifts to the committee from indi- iduals and colleges, churches and church rganizations.

"Our committee had estimated that in llocating our available funds, two thirds night reasonably go to the eight, interde- nominational, approved agencies with which he General Conference had instructed us to ooperate, and one third might be adminis- ered through our own Methodist organiza- ion on the field. In practical working, how- ever, it is found that the Methodist share has isen to nearly forty per cent of the whole."

During the meeting at Cleveland, greet- ngs were sent to a distinguished fellow Methodist, Madame Chiang Kai-shek, who s now in the United States, and an invita- ion was extended to Dr. W. F. Noble, pres- ident of the British Methodist Conference, o visit this country and to time his coming o as to be present for the conference on the "Christian Bases of World Order" to be held it Delaware, Ohio, next March.

A beautiful memorial service for board nembers, missionaries, and friends who had lied during the year was held on Saturday norning, when Bishop Alexander P. Shaw nade an inspiring and comforting address.

Sunday was missionary "field day" in Cleveland and vicinity. Board members and missionaries spoke in many of the pulpits in the city and in more distant places like Canton, Akron, and Toledo.

High point of the week was the great commissioning service on Sunday afternoon for newly elected missionaries and deaconesses. Bishop Robert E. Jones presided and Bishop James C. Baker, who was recently chosen as acting chairman of the International Missionary Council until it can meet and elect a permanent chairman, made the address at this service, on the theme "And So We Tell the Gospel."

The names of those who were commissioned on Sunday follow:

Presented by the Woman's Division, Department of Work in the United States, Alaska, Hawaii, Puerto Rico, and the Dominican Republic—Josephine Beatrice Beckwith, Kansas City, Kan., home missionary; Mary Lodel Bope, Washington, D. C., home missionary; Roberta Cory Dellinger, Bucyrus, Kan., home missionary; Kathryn Elizabeth Estherline, Altoona, Pa., deaconess; Roberta C. Lowden, Latrobe, Pa., deaconess; Mary Catherine Perricelli, New York, N. Y., deaconess; Thelma Mary Stouffer, New York, N. Y., deaconess—all for work in the United States. Department of Work in Foreign Fields—Ruth Elizabeth McKinney, Lake Ariel, Pa., and Gladys Marie Oberlin, Canton, N. Y., educational work in Brazil.

Presented by the Division of Foreign Missions—Rev. and Mrs. Linwood E. Blackburn, Fayetteville, N. C., agricultural-evangelistic and educational work, respectively, in Africa; Dr. and Mrs. George H. Brown, Cincinnati, Ohio, medical work in India; Mr. and Mrs. Murray S. Dickson, Hillsboro, Tex., educational work in Bolivia; Mrs. Tracey K. Jones, Syracuse, N. Y., evangelistic work in China; Rev. and Mrs. Henry Ellis Plyler, Madison, N. J., evangelistic work in Peru.

Very encouraging were the financial reports for the year of the board and its constituent divisions. The net divisible World Service income for 1941-42 was $4,167,767.16, as against $4,083,070.42 for the previous year. There was distributed to the treasurer of the Board of Missions and Church Extension $2,888,262.65—$58,694.84 more than in the previous year—of the World Service total for 1941-42, which he in turn distributed, 56 per cent to the Division of Foreign Missions and 44 per cent to the Division of Home Missions and Church Extension.

The total receipts from all sources for the Division of Foreign Missions were $2,137,448.31. The total regular disbursements for the missions were $1,271,478.02 and for home expenses $269,397.57, and the total conditional disbursements for the missions $490,184.10, making the grand total of disbursements $2,040,463.73. Excess receipts to the amount of $96,984.58 were transferred to the Opportunity Fund.

The total receipts for the Division of Home Missions and Church Extension were $1,608,724.29, which with the balance from the previous year of $222,603.40 made a total of $1,831,327.69 to be accounted for. The disbursements of this division were: for field appropriations, $789,232.81; for church extension, $326,671.83, and for general items, including an administration expense of $166,380.29, the sum of $306,205.99, making a grand total of $1,422,110.63 for disbursements, leaving a balance of $409,217.06.

For the Woman's Division of Christian Service, a statement of income and expenditures for the year ending December 31, 1941, shows a total income from all sources of $3,215,706.49 and a total expenditure on appropriations of $3,159,900.49, leaving a balance at the end of 1941 of $55,806.

The appropriations for 1943-44 as adopted at Cleveland for the Division of Foreign Missions totaled $2,127,448, including $10,000 for interest, $331,127 for current work of the missions, $920,991 for missionary support, and $100,511 for emergency and other indirect items, together with $135,789 for administration at home and $130,434 for the Joint Division of Education and Cultivation. In addition to the foregoing items, the grand total included under the "conditional" heading $397,622 for recurring work and $100,974 for non-recurring work.

The Division of Home Missions and Church Extension appropriated a grand total of $1,342,790, divided as follows: Section of Home Missions, $830,135; Section of Church Extension, $215,000; general items, $297,655. The appropriations to the Conferences in the Boston Area were: Maine, $4,065; New England, $16,837; New England Southern, $6,290; New Hampshire, $2,700.

The "breakdown" of the total appropriations ($3,713,082) of the Woman's Division of Christian Service follows: Department of Home Work, $1,617,673; Department of Foreign Work, $1,821,085; Department of Christian Social Relations and Local Church Activities, $15,240; Joint Division of Education and Cultivation, $123,598; general appropriations, $127,496; general contingent, $7,990.

The budget for the Joint Division of Education and Cultivation was fixed at $238,039, and that of the Joint Committee on Missionary Personnel at $20,810.

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Wesleyan Association in Annual Meeting

For the first time in the Boston Wesleyan Association's history of more than a century, associate members directly representing Annual Conferences in New England sat with the regular members of the Association in its annual meeting held on Wednesday of last week in Wesleyan Hall, Boston. Five district superintendents were present: Earl E. Story, P. M. Spurrier, Leonard C. Harris, LeRoy W. Stringfellow, and Laurence W. C. Emig.

In the absence of the president, Vincent P. Clarke, who recently volunteered for service with the armed forces, George C. Roberts was chosen as the presiding officer of the meeting. Frank C. Dunn, the secretary, read the minutes of the meeting of the Association one hundred years ago. On account of prolonged ill health, Alden M. Hammond of Providence, R. I., tendered his resignation from membership in the Association. The secretary was instructed to send him a letter of appreciation for his services to the organization, and best wishes for the full recovery of his health. Gratitude likewise was expressed for the work of President Clarke in behalf of the Association and the HERALD, and pride in his decision to enter the service of his country. Memoirs of William C. Rice and William T. Rich, who had died during the year, were ordered spread upon the records and copies sent to their respective families.

Three new members were elected to fill the vacancies in the Association. They were Clinton D. Baldwin of the Maine Conference, A. A. Huse of the New England Conference, and Warren H. Davis of the New Hampshire Conference. Both Mr. Huse and Mr. Davis by action of their Annual Conferences last spring had been appointed associate members of the Association.

After considerable discussion on the subject of broadening the representation in the Association, Alfred H. Avery moved that the board of directors be instructed to give the whole question careful study and to work out a pattern whereby each district of the four Annual Conferences in the Boston Area might have at least one layman as a full member of the organization. The motion was carried. Seven of the twelve districts already have full voting members.

Officers elected for the ensuing year follow: president, Vincent P. Clarke; vice-president and acting president in the absence of President Clarke, Howard W. Selby; secretary, Frank C. Dunn; treasurer, Sam T. Emery; auditor, Lewis M. Hollingsworth; directors, Stanley O. MacMullen, George C. Roberts, Edward H. Redstone, A. A. Huse, and the officers of the Association.

The Editor's Report

December 7, 1941, was the date of the Japanese raid on Pearl Harbor and marked the beginning of the war for the United States. The Boston Wesleyan Association held its annual meeting on the following Wednesday. Thus the first year of this country's participation in the great conflict coincides almost exactly with the Wesleyan Association's fiscal year 1941-42.

The issues before our nation and the world are so serious in the present crisis that one insistent and arresting question is being asked of every individual and institution—"What contribution are you making to the preservation of civilization?" President Franklin D. Roosevelt answered the query last spring in a letter to the president of the Associated Church Press. He said:

> Our religious press can be a guide and a beacon, a real tower of strength in this momentous struggle. It seems to me it should come within the special province of the religious press to proclaim the strength that lies in spiritual things—a strength which no mere physical force can overcome and which, under God, we shall maintain in complete national unity.
>
> But in striving for unity we do not aim at uniformity. Uniformity is of the very essence of the totalitarian tyranny. In the real spirit of our free institutions we must retain diversity of religious outlook. Nevertheless our church press can and will place the emphasis on fundamental unities. These we shall find if we follow the fine old teaching: unity in essentials; liberty in non-essentials—in all things, charity.

We come now to the more specific question: "What can ZIONS HERALD do, and what has it done during the last year, to help the nation and the church in these trying times?" The shaping of editorial policy in war time is no easy task. To be alert against false propaganda, to avoid being swayed by the emotions of war hysteria, to help in protecting civil liberties and the rights of minorities, to be just and fair with those who may seem to be obstructionists, to be true to Christian principles, and to be concerned about post-war peace plans during a struggle that is constantly fanning hatred and resentment is a rather large order. In addition, men and women everywhere need to be strengthened in their faith and comforted in their sorrows, for many American citizens are being called upon in these agonizing days to go through deep waters.

One of the principal issues before the church in recent years has been that of pacifism. Followers of the teaching in its absolute form have been relatively few, though some of them have been able defenders of uncompromising non-violence. Since Pearl Harbor, however, discussion upon the subject has steadily declined. Some pacifists have seen that their idealism must reckon with realism; some have been rendered dumb by the trend of events; and some have probably been driven "underground" for the duration, though still determined to emerge in time for the peace discussions that will follow the close of the war.

During the year we have published from time to time items on the chaplaincy, and the names of ministers who have entered the service in that capacity. We have also given much space to discussions bearing on a "just and durable peace," stories on the resistance of European church leaders to Nazi and Fascist terrorism, and sermons intended to bring comfort to anxious and bereaved friends and relatives of men and women in the service of their country. Recently we inaugurated a series of letters from a young man, a draftee, who is now taking training as an airman.

Like nearly every other business, the publication of a church paper in war time is beset with problems and difficulties. The question of paper stock has given us some concern during the year. This item cost us upward of forty per cent more this year than it did during the preceding year. Press work likewise increased in cost—twenty-five per cent over the previous year. These increases were in part due to a larger run but were also in part chargeable directly to an advance in prices. Some weeks ago our linotype operator took advantage of an opportunity to better himself financially. Fortunately, after a tumultuous week during which we succeeded, notwithstanding handicaps, in bringing the paper out on time as usual, we were able to secure a new operator. Other, minor difficulties in publication have to be met and overcome as they arise from time to time.

Circulation one year ago was 6306; we have today 8149 subscribers. Through the excellent cooperation of the resident bishop, the district superintendents, the pastors, and leading laymen of the Boston Area, some 2000 new subscriptions were secured in the three-year subscription campaign. Probably ninety-five per cent of these were on a three-year basis. In addition, during most of the past year we have been sending, through Methodist chaplains, 1500 HERALDS to men in the armed forces of the nation. These subscriptions have been financed by the Methodist Commission on Chaplains.

Nearly a year and a half ago when it became clear that, because of the bad real estate situation and a very serious reduction in rental income, the Boston Wesleyan Association would have to make a radical reduction in its annual subsidy to ZIONS HERALD, we launched a plan that had been adopted by a number of the leading religious journals of the country, and organized the "ZIONS HERALD Associates." Since that time, nearly 500 friends of the HERALD have joined the organization and are backing the paper with their three-year pledges. We deeply appreciate not only the practical cooperation of these loyal friends but also their stedfast interest and confidence in the paper and the service it is rendering to the church and the kingdom.

Copies of the cash report for the year have already been sent to the members of the Wesleyan Association. The income from subscriptions for 1941-42 was $17,666.21, as against $13,073.49 from the same source during 1940-41. Advertising income shows a decrease of $1,685.52, as compared with the total reported for the previous year. This is not surprising, since most advertisers are "all at sea" during war time and are reluctant to spend much money on publicity. Total receipts for the year from all sources amounted to $32,751.71. Expenditures in 1941-42 totaled $30,684.43, with a few bills still unpaid. We are exercising every economy possible and are working with the smallest staff that the paper has had at any time during the last twenty-five years.

Last spring, upon the invitation of the Boston Wesleyan Association, the four Annual Conferences of the Area each appointed one minister and one layman as associate members of the Wesleyan Association, with

(Continued on page 1219)

'astor Helps in Community War Work

How one Mehodist pastor is helping to neet the war-caused needs of his com-nunity is seen in the services being rendered y Rev. Melville S. Bulmer, pastor of First Methodist Church, Stratford, Conn.

When the Army Air Force took over the ocal air field and at the same time hundreds f defense workers increased the civilian opulation, Mr. Bulmer was made chairman f the Recreational, Welfare, and Health Division of the local Defense Council.

To him, in this capacity, fell the duty of rranging social, recreational, and religious ctivities. Since a Catholic chaplain was at ne Army post, Mr. Bulmer arranged with im for a rotation of local ministers to hold ervices each Sunday for the Protestant sol-iers. When the new chapel was dedicated e made the address, with the Catholic chap-ain and a rabbi participating.

One of the biggest problems was housing. t the request of the personnel director of n aircraft factory who needed rooms for ncoming girl workers, a code of rules for Victory Homes was compiled which helped o break down the normal disinclination of ousewives to take strangers into their omes. Through efforts led by Mr. Bulmer, ooms for 300 girls have been found in Chris-an homes of local church members of all ects. A leaflet for the room-renters setting orth the ways to cooperate with hostesses in onsideration of their sharing their homes reatly reduced the difficulties and idealized he spirit of the enterprise.

Any pastor facing this problem would be ided by requesting of Mr. Bulmer a copy f these suggestions, together with a sample f one of the letters addressed to house-olders containing the appeals for rooms.

Relief in Greece

Reports have reached the desk of Bishop Herbert Welch, chairman of the Methodist Committee for Overseas Relief, showing that onditions in Greece are simply appalling. t is said that some food is now to be sent here by the Germans, but, judging from ther experiences, not much is to be hoped or from that source. Some who know the ituation by reliable messages fear that, if ther help is not given, nine tenths of the eople in that tormented nation will perish efore spring. Disease and starvation are avaging city and country alike. Children lready have died by the tens of thousands.

Fortunately, it is possible to get help to Greece, even while it is occupied by its nemies. By agreement between the govern-nents of Great Britain and the United States, he Greek War Relief Association is now able o ship wheat in Swedish ships from Canada, nd assurance is given that food and medi-ines are reaching the people for whom they re intended, and are not being used to ben-fit the occupying armies. The Near East Foundation has its Greek staff at work car-ng for homeless, crippled children and tak-ng preventive measures against the out-reak of epidemic diseases.

Best of all, the Central Bureau for Relief of Evangelical Churches of Europe, while ooperating with these other agencies, is ending powdered milk and dehydrated po-atoes from Switzerland directly to Dr. Kalapothakes in Athens, by whom special attention is given to Christian sufferers. Four thousand crates a month are going in this way to save unnumbered lives.

Aid for these unfortunate victims of war is desperately needed now! The Christian heart of The Methodist Church is challenged to answer this appeal. Gifts may be sent for the work of any or all of these agencies through the Methodist Committee for Over-seas Relief, 150 Fifth Avenue, New York City.

Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.)

ARMY OF THE UNITED STATES

William Franklin Eaker, Lawndale, N. C.
James L. Jones, Dallas, Tex.
Robert Davis Jones, Norwood, N. Y.
Zelna Vincent Mason, Patrick Springs, Va.
Raymond Eugene Musser, Atlanta, Ga.
Willard Bracy Smith, Texarkana, Ark.
Spencer L. Stockwell, Elkhart, Kan.

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F. C. MOORE, Treasurer

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The Serviceman's Reconstruction Plan. By Joseph E. McWilliams. Barrington Rand Press, Barrington, Illinois. Price, 50 cents; cloth bound, $1.

The Growth of Good Will. A sketch of Protestant-Catholic-Jewish Relations. By Everett R. Clinchy. The National Conference of Christians and Jews, Inc., 381 Fourth Avenue, New York, N. Y. Price, 10 cents.

The Nazi Christ. By Eugene S. Tanner, Ph. D., University of Tulsa, Tulsa, Oklahoma. Privately published and distributed. Price, $1.50.

Dr. Rudolf Bolling Teusler. An Adventure in Christianity. By Howard Chandler Robbins and George K. MacNaught. With

a foreword by Joseph C. Grew. Charles Scribner's Sons: New York. Price, $2.

St. Mark's Gospel. A Short Introduction. By M. D. R. Willink, S. Th. The Macmillan Company: New York. Price, 75 cents.

Nathaniel William Taylor, 1786-1858. A Connecticut Liberal. The University of Chicago Press: Chicago, Illinois. Price, $2.50.

The Old Farmer's Almanac. 1943. By Robert B. Thomas. Yankee, Inc., Dublin, N. H. Price, 15 cents.

Americans Want to Read. By Dorothea F. Hyle. Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue, New York City. Price, 15 cents.

Methodist Chaplains on Active Duty

Numerical Report by Conferences of Methodist Ministers on Active Duty on December 1, 1942, as Chaplains in the Army and the Navy. List Released by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.

Alabama Conference	4
Baltimore Conference	17
California Conference	12
Central Kansas Conference	6
Central New York Conference	5
Central Pennsylvania Conference	8
Central Texas Conference	14
Central West Conference	2
Colorado Conference	6
Dakota Conference	3
Delaware Conference (CJ*)	2
Detroit Conference	6
East German Conference	1
East Oklahoma Conference	8
Erie Conference	10
Florida Conference	19
Genesee Conference	6
Holston Conference	10
Idaho Conference	2
Illinois Conference	14
Indiana Conference	17
Iowa-Des Moines Conference	8
Kansas Conference	10
Kentucky Conference	5
Lexington Conference (CJ)	4
Little Rock Conference	6
Louisiana Conference (CJ)	3
Louisiana Conference	10
Louisville Conference	5
Maine Conference	1
Memphis Conference	7
Michigan Conference	4
Minnesota Conference	4
Mississippi Conference (CJ)	3
Mississippi Conference	8
Missouri Conference	5
Montana Conference	3
Nebraska Conference	11
Newark Conference	8
New England Conference	10
New England Southern Conference	5
New Hampshire Conference	5
New Jersey Conference	13
New Mexico Conference	1
New York Conference	9
New York East Conference	6
North Alabama Conference	10
North Arkansas Conference	2
North Carolina Conference (CJ)	2
North Carolina Conference	18
North Dakota Conference	4
Northern Minnesota Conference	7
Northern New York Conference	5
North Georgia Conference	9
North Indiana Conference	11
North-East Ohio Conference	21
North Mississippi Conference	5
North Texas Conference	5
Northwest Indiana Conference	2
Northwest Iowa Conference	5
Norhwest Texas Conference	11
Ohio Conference	17
Oregon Conference	4
Pacific Northwest Conference	6
Peninsula Conference	6
Philadelphia Conference	12
Pittsburgh Conference	6
Rock River Conference	2
St. Louis Conference	6
Savannah Conference (CJ)	1
South Carolina Conference (CJ)	3
South Carolina Conference	9
Southern California-Arizona Conference	9
South Georgia Conference	9
Southern Illinois Conference	3
Southwest Missouri Conference	4
Southwest Texas Conference	13
Tennessee Conference	6
Texas Conference (CJ)	1
Texas Conference	22
Troy Conference	12
Upper Iowa Conference	2
Upper Mississippi Conference (CJ)	1
Upper South Carolina Conference	9
Virginia Conference	24
Washingon Conference (CJ)	1
Western North Carolina Conference	22
West Oklahoma Conference	11
West Virginia Conference	8
West Wisconsin Conference	1
Wisconsin Conference	3
Wyoming Conference	3
Wyoming State Conference	1

* CJ—Central Jurisdiction.

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Russia, Yesterday and Today

VI. Russia and Medicine

The sixth speaker in the Boston University lecture series on "Russia, Yesterday and Today" was Dr. John Kingsbury of New York, who on Thursday evening, December 3, in Boston University's Charles Hayden Memorial, discussed the subject "Russia and Modern Medicine." Dr. Kingsbury, author of "Red Medicine," a famous book on socialized health in Soviet Russia, is noted as a writer and a relief worker. He was the organizer of the "Committee on Medical Aid to Russia," the predecessor of Russian War Relief, Inc.

Dr. Kingsbury began his address by quoting these words of Dr. Henry E. Sigerist professor of the history of medicine at Johns Hopkins University: "The Soviet Union was the first country that ever attempted to socialize medicine, the first that ever considered the protection of all the people's health a public function of the state."

"What has been accomplished," Dr. Kingsbury went on to say, "in the short space of twenty-five years in developing a surprisingly advanced, efficient, and extensive system of modern preventive and curative medicine, not only in Russia but also throughou

USSR, both in civil and in military life—at has been achieved in this relatively ef, but stormy, interval between two rld wars is the most comprehensive health ogram anywhere in the world.

"This may sound like a fantastic exaggera-n. Nevertheless it is true with respect to promotion of positive health, including reation, physical education, and mass alth education; it is true with respect to evention and health protection, including only public health activities designed to event and control epidemics, contagious d communicable diseases, but also in the omotion of industrial hygiene and sanita-n; it is true also with respect to facilities the diagnosis and treatment of disease, luding polyclinics (health centers), special ics for tuberculosis and venereal disease, d institutes for the protection of mother-od and childhood. It is equally true of ovision for general medical care: hospitals, neral and special; sanatoria for tubercu-is and institutions for the treatment of ntal cases."

"The difficulties of translating the Soviet alth program into action," said Dr. Kings-y, "have been, and are, grave; and there many shortcomings—but these are seen d freely admitted. They are discussed enly, and ways and means are sought to overcome them—not in the distant future but at a definite date acocrding to plan.

"All this is not to say that Soviet Medicine has caught up with and surpassed America, England, or the Scandinavian countries, or Germany—which is their avowed aim! In many respects they are still behind America and other advanced countries in the development and application of modern scientific medicine. Although medicine has progressed more in the last fifty years than ever before in history, yet the great epidemiological studies made by the U. S. Public Health Service in 1938 showed that gross sickness and death rates among the poor of the large cities in the United States are as high as fifty years ago. In the Soviet Union modern medical science is for the benefit of all; it is as free and available for all the people as education is in America."

"Let us get acquainted with our ally," urged Dr. Kingsbury as he brought his address to a close. "Let us extend to him the friendly hand of fellowship. Let us answer his demand, his thirst, for knowledge and give him the benefit of our hundred years of scientific and technical progress developed under our democratic institutions. Let us study the progress made in the Soviet Union in the past twenty-five years under Socialism, especially in the field of modern medicine, and possibly we shall learn something from the dreaded Bolsheviks."

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Wesleyan Association in Annual Meeting

(Continued from page 1216)

all the privileges of membership except the vote—a right which was precluded by charter limitations. We regard the move as highly important and very valuable in its helpfulness to ZIONS HERALD since it gives representatives from the field an opportunity to gain information concerning the operation of the paper and to make suggestions for improving its service.

About a year and a half of the three-year plan for making real estate and other adjustments so that the Wesleyan Association might resume its subsidy to the paper, for the promotion of which alone the organization was founded, has now elapsed. The contributors who have made three-year pledges directly to help the Association to meet its obligations, and the nearly five hundred Associates who on a similar three-year basis have made pledges directly to assist the paper, have been exceedingly generous and loyal in their support. It is very earnestly hoped that during the next year and a half, nothwithstanding war conditions, both the Association and the paper may be successful in reaching their goals and thus keep faith with all these friends.

ZIONS HERALD will celebrate on January 9, 1943, its 120th birthday. What of the future? From all parts of the country comes the word that Methodism needs as never before an independent weekly, especially as we approach the post-war period. We have a noble inheritance in New England Methodism's great journal. We are under high obligation to support it by our best thought, our earnest prayers, and our practical cooperation.

On November 30 the president of the Wesleyan Association, Mr. Vincent P. Clarke, left Boston to join the fighting forces of the country. He has been an unfailing friend, a wise counselor, and a loyal believer in and supporter of ZIONS HERALD. We shall miss him during his absence from us, and shall often think of him and pray for him.

As has already been indicated, the year has been a difficult one, but every member of our small staff—each on a reduced income—has given himself loyally to the task, working harder than ever for less wages than heretofore and often generously adding overtime cooperation for the sake of ZIONS HERALD. I am profoundly grateful, and I feel sure the members of the Wesleyan Association are likewise profoundly grateful, for both the spirit and the contributions of these friends to the continued success of the paper.

The Banker & Tradesman Press, Inc., which also is experiencing its share of wartime difficulties, has generously cooperated with us in doing a good printing job and in seeking to bring out the paper on time each week notwithstanding many handicaps.

Church Register

HERALD CALENDAR

Cuba Conference, Camaguey, Bishop Paul B. Kern, December 31

Association of Schools and Colleges of The Methodist Church, Annual Meeting, Cleveland, Ohio, January 11, 12

Bits of Fun

Eight-year-old Janet had been quite impressed with the beautifully decorated homes at Christmas time and had selected the ones which she thought might win first prize. She was even more impressed, however, when, wakening one morning, she found there had been a severe ice storm during the night. Gazing out of the window, she exclaimed, "Oh, Mother, I know God will take first prize this morning."—*Michigan Christian Advocate.*

Professor: "Define transparent, translucent, and opaque."

Student: "I cannot precisely define those terms, professor, but I can indicate their meaning in this way: The windows of this room were once transparent, they are now translucent, and if not cleaned very soon they will be opaque."—*Selected.*

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WARTIME COLLEGE TRAINING PROGRAM

Mar 43
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Newton Theol. Inst.
Newton Ctr., Mass

18-year-old draft law and ortance of mobilizing the coun- t for an all-out victory effort have pl emphasis on early college entrance. To et this need the Boston University Wartime College Training Program has been established. This Program provides an opportunity for qualified high school seniors to begin their college work in January, 1943, even though they have not fully completed their senior year in high school. It is the result of several months' planning and preparation and is based on the advice of prominent military, governmental, and educational experts.

The purpose of the Program is to enable qualified high school students to obtain as much college training as possible in the shortest period of time. In this manner young men and women can be as fully prepared as possible to enter the Armed Services or to assume other positions requiring responsibility and leadership. The Program is designed to utilize the formative period from 16 years to 18½ years of age in serious, concentrated study for military and war manpower requirements, as well as for broad educational needs.

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